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The
CHRISTIAN CENTURY
A Journal of Religion

The Mills of Marx Grind Slowly
By Alfred Baker Lewis

Jews, Christians and Democracy
An Editorial

Jewish Integrity and Tolerance
By Louis L. Mann

The Psychologist Assays Alcohol
By Albion Roy King

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In This Issue

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The CHRISTIAN CENTURY

May 13, 1936

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Calendar of Coming Events

May 12, 13. Annual meeting New England council of federated church women, interdenominational, Cambridge, Mass.
May 12, 13. Baptist woman's missionary union meeting, municipal auditorium, St. Louis.
May 12-14. Eighth biennial conference Community church workers of U.S.A., Broadview Community church, Hartford, Conn.
May 12-14. Northern Baptist state convention, Mt. Vernon, Wash.
May 12-14. Northern Baptist state convention, First church, Albany, Ore.
May 12-15. National council Federated church women, Dayton, O.
May 14. Northern Baptist state convention, Milford, Dela.
May 14-16. New York state association of child welfare, Watertown, N. Y.
May 14-18. Southern Baptist convention, municipal auditorium, St. Louis.
May 16-20. International union of gospel missions, interdenominational, Boston.
May 17. Chicago Sunday evening club; Daniel A. Poling speaker.
May 17-23. National conference of social work, Atlantic City, N. J.
May 17-23. Unitarian anniversaries, Boston.
May 18. Massachusetts Congregational conference, Gardner, Mass.
May 18, 19. Emergency Peace campaign, Boston, Mass.
May 18, 19. Fellowship meeting of Northern and Southern Baptist commissions, municipal auditorium, St. Louis.
May 18-20. Congregational conference, Lancaster, N. H.
May 19, 20. Congregational state conference, Denver, Colo.
May 20-24. Northern Baptist convention, St. Louis.
May 20-29. Methodist Protestant church, general conference, High Point, N. C.
May 21. State federation of women's church societies Ascension day program, Margaret Slattery, speaker, Boston, Mass.
May 22-24. National federation men's Bible classes, Kansas City, Mo.
May 22-25. National staff, Presbyterian board of national missions, Auburn, N. Y.
May 24. Chicago Sunday evening club; Lynn Harold Hough speaker.
May 24-29. Church conference of social work, Atlantic City, N. J.
May 26. Protestant Episcopal convention, Red Wing, Minn.
May 26, 27. Methodist Episcopal conference, administrative committee, world service commission, Roosevelt hotel, Pittsburgh, Pa.
May 26-31. United Presbyterian general assembly, Pittsburgh, Kans.
May 28. Presbyterian general assembly opens, Syracuse, N. Y.
May 28-June 2. Southern Presbyterian general assembly and 75th anniversary, Augusta, Ga.
May 31. Chicago Sunday evening club; Harper Sibley speaker.
June 1. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis, Ind.
June 2-7. Methodist state conference, Newport, Vt.
June 2-10. Georgia Baptist church efficiency school, Mercer university, Macon, Ga.
June 3. Northern Lutheran church of America biennial convention, Minneapolis, Minn.
June 3-5. Northern Baptist state convention, Moab, Utah.
June 5. Federal council of churches, executive committee, New York city.
June 5. Indiana Central college commencement.
June 8-11. Presbyterian synod of Indiana, Monticello, Ind.

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EDITORIAL

ANOTHER Mother's day has come and gone, again with its familiar manifestations. On the one hand the nation has been drenched with sentimentality. Pulpit, press and radio—especially radio—have vied in presenting "tributes to mother" which have proved that, however worthy she may have been in some respects, she made a poor job of instilling perception of the shoddy in her offspring. On the other hand various commercial interests have rejoiced at another opportunity to make a decent human sentiment return a financial profit. If this sort of celebration continues a public reaction is bound to set in before many more years have passed. Yet there is something in the idea behind this holiday which is too valuable to be lost. The American people would honestly like to maintain some way of paying tribute to motherhood if it could be done without making them look like morons. Why not try it next year? Why not salvage the honest values in the day by making it a day to express the mother's protest against war? Why not dedicate it to protecting motherhood against the heartbreak of future battlefields? Give the mothers of the nation a chance to express their wishes as to how the day should be celebrated and this, we are sure, would be their choice. Why should it not be also the choice of the churches?

Why Not Salvage Mother's Day?

Iowa Baptists Make Counter-Attack on Red-Hunter

WARMLY repudiating the charge that the Iowa Baptist convention and the Northern Baptist convention are honeycombed with communism and modernism, the Cedar Valley association of Iowa Baptists has passed resolutions declaring Rev. P. B. Chenault, of Waterloo, "not in good standing because of false and unproved derogatory statements." The Baptist church at Waterloo, of which Mr. Chenault became pastor only a few months ago, recently withdrew from the state and national Baptist organizations on the ground that they were controlled by men who have injected into them their "pernicious doctrines" of modernism and communism. The merits of the case need not be judged from the outside. Divesting it of all personalities, it appears that the Iowa Baptists have refused to be thrown into a panic by charges of religious and economic heresy, and that when such an imputation is hurled at them they do not propose to take it lying down. "Prove it or take it back" is a formula that has led to a fight much oftener than to a calm weighing of evidence and a peaceful settlement. Yet it is a slogan that has in it sense as well as vigor. Even the gentlest of non-resistants may properly feel the stirring of righteous indignation when irresponsible critics of the church, whether from within or from without, accuse it of reckless radicalism. Possibly there are, here and there, a few communist preachers, but they are exceedingly rare. Certainly no denominational body, either state or national, has fallen under their control. One feels a good deal of respect for the Iowa brethren who have spoken up in a loud, firm tone to repudiate the vague but damaging aspersions upon the good name of their church.

France Under a Radical Government

FUNDAMENTALLY, the overwhelming victory of the left wing bloc in the French elections is to be interpreted in three ways. It is a sign that the French people have no stomach for an adventure in fascism. However great may have been the political gains made by their German and Italian neighbors under fascist dictatorship, the French have no desire to discard parliamentarism for a man on horseback. It is likewise a sign that the masses of France are in favor of abolishing the virtual control of their government by the bank of France. And it is finally a sign that the nation approves the forging of the alliance with soviet Russia. To what extent these three underlying motives, which produced the left wing majority in the next chamber of deputies, will register on French domestic and foreign policy cannot be prophesied. Government in the third republic is always a matter of give-and-take between party groups, none of them strong enough to rule alone, and in the process of mutual concession programs are generally reduced to a bare minimum of the party platforms. Most observers are already assuring

the world that this will be the case under the new government. However, the situation is now somewhat altered by the complexion of the new parliament. The right is very weak in the new chamber; the actual direction of the government will be in the hands of avowed Marxists rather than of the misnamed radical socialists (a term which really means a mild form of liberalism); continuation of this socialist government will depend on the cooperation of the communists who will have the immense psychological influence implicit in their jump from ten seats in the chamber to seventy-two. All in all, this combination of cabinet leadership from the left wing socialists with ceaseless pressure from the self-confident communists is likely to make the Russo-French alliance the governing fact in France's foreign policy, instead of a reluctant anchor thrown out to windward. If that proves to be true, the effect on European politics as a whole is bound to be immense.

And Is This to Be the Landon Platform?

THE GREAT ENIGMA of the presidential campaign continues to be the program of the gentleman who seems to be making rapid strides toward the republican nomination, Governor Landon of Kansas. What does he stand for? His supporters say that he stands for economy in government, but who ever heard of a candidate who didn't? He himself has told the nation, by radio, that he stands for good housekeeping and common sense in public administration. Both of these are admirable sentiments, but are there any aspirants who are not ready to cry "Me too"? On May 2, however, the most famous newspaper in Kansas, the Emporia Gazette, in summarizing the reasons for its support of Governor Landon stated that "back of Landon" stands a demand for a high standard of living for all Americans; an end of child labor; labor's absolute right to bargain collectively through representatives of its own choosing; the establishment of old age pensions; the redefinition of business honesty by law and the punishment of business crooks; ending the evils of monopoly and putting public utilities under rigid control; tariff protection for agriculture; slum clearance and the provision of decent housing as a responsibility of the federal government; a broadening of the tax base (without resort to a sales tax) and the placing of heavier taxes on those best able to pay them; local responsibility for relief and local administration of federal relief funds; and finally this which, because of its vagueness, must be quoted exactly: "That the old neighborly responsibility for justice to the underprivileged shall not be checked or choked to death by federal interference." Governor Landon's name, to be sure, is not signed to this platform. But the editor who wrote it, Mr. William Allen White, is one of the governor's closest advisers and has been frequently mentioned as the probable head of the platform committee if the Landon forces control the republican convention. There is reason to believe, therefore, that this is approximately the program with which the Kansas governor plans to campaign for the presidency. If he does, what will the du Ponts and Mr. Hearst do then? And how large will be the contributions of the American Liberty league and Wall street to the republican campaign chest?

King Fuad Leaves Egypt In a Difficult Spot

KING FUAD of Egypt died just in time to save himself from a period of great perplexity touching the relations between his country and Great Britain. The Italians had already occupied the British sphere of influence about Lake Tana, the most important source of the Nile. The strong independence party, the Wafd, resenting the continuation of even the slight degree of control still exercised over Egyptian affairs by Great Britain, had made constant trouble for Fuad, who considered the British hand a beneficent influence in Egypt. Six years ago Great Britain was prepared to yield part of her control, but the Wafd was unwilling to ratify a treaty acknowledging her claims in the Sudan. The Italian victory in Ethiopia complicates the British problem of protecting the Sudan and the Suez canal as well as safeguarding her interests in the Nile valley. Upon the regency which must hold the reins until 17-year-old King Faruk attains his majority will devolve the task of formulating a policy which will satisfy at once British caution and Egyptian nationalism. It has never been easy to do that, and it will be still harder with the Italians at the headwaters of the Nile and with the stabilizing influence of Fuad removed. Whatever his shortcomings may have been, he did have a fairly consistent policy and most of those who opposed his policies were compelled to admit, in their calmer moments, that he honestly desired the safety and prosperity of his country. Five days after his death a general election gave the Wafd nationalist party a strong majority in the chamber of deputies. The outlook for British imperial policy looks nowhere more uninviting than in Egypt.

Los Angeles Methodists Talk to the Mayor

IT WAS a pleasant little party that the mayor of Los Angeles had arranged, a breakfast to a group of "representative preachers," to tell them of the merits of his reform administration and the efficiency of his police department in suppressing vice. That was good news, though some of them did not believe it. But what really spoiled the festivities was the fact that just the night before the news had leaked out that the chief of police had been quoted as saying to the assembled members of the Merchants and Manufacturers association: "The Methodist church has been captured by the communist party. . . . I ask you to withdraw your support from it and to urge all your friends, relatives and employes to do likewise." It had also been learned, and the word had been passed around, that this same chief of police had furnished to the district newspaper association a body of accusations against the Metho-

dist church, claiming that it was permeated with communism, and that this had been distributed to about fifty newspapers with the written statement that it was sent at the suggestion of the chief of police. Two Methodist preachers brought these facts to the mayor's attention, made appropriate comments upon the chief's interference with church affairs, and suggested that his much speaking about communism was "a smoke screen to divert attention from conditions for which his department is responsible." Preachers of other denominations spoke to the same effect. Later, Bishop Baker and a committee of ministers waited on the mayor and heard the chief disclaim any attempt to brand the Methodists as communists. He said he got his material from an officer of the Methodist laymen's committee! Another example of the interesting activity of that small but vociferous group. Liberals in Los Angeles, whether in the churches or out, are not going to be intimidated by fascist tactics—certainly not at the hands of a department which has already shown its character by the operations of its famous "red-hunting" squad, by cooperating with the Imperial valley vigilantes, and by the present "bum blockade."

Mussolini Grasps Ethiopia

WITH a suddenness which has astounded the world, Ethiopian resistance to the Italian invasion has collapsed. Italian troops have entered Addis Ababa, putting an end to the rioting of savage tribesmen which broke out when the Ethiopian government fled, and the fugitive Haile Selassie and his family, refugees in French Somaliland, are about to sail into exile on a British warship. A campaign which, when it was first launched last October, seemed likely to last for several years has thus been brought to a swift and —for the Italians—completely triumphant conclusion before the setting in of this year's rainy season. Mussolini's soldiers have not only occupied the Ethiopian capital and such cities as the country contains; they have conquered the entire country. Even the former British sphere around Lake Tana, the source of the Blue Nile, is completely in Italian possession. The question which the League of Nations is scheduled to ask of Mussolini when the council reconvenes on May 11, "On what terms will you make peace?" thus becomes senseless. The Italian dictator could not make terms if he would, for the government which has been fighting him has ceased to exist. His armies have so thoroughly conquered the territory which he coveted that he can do with it as he pleases. To be sure, there will be behind-the-scenes conversations with the French and the British concerning the future rights of these two nations in the one railroad and in the Lake Tana region. But when those conversations take place, the participants will be well aware that the trumps are all in Mussolini's hand. Viewed simply as a military achievement, the swift success of the Italians after the political General Bono was recalled and the professional soldier, Marshal Badoglio, given the job, must be granted recognition. It is a waste of breath to argue about the means which Marshal Badoglio employed; he used the terrible weapons which modern warfare supplies, and he proved their ghastly effectiveness. The voice of the conqueror once more beats against the ears of mankind: "It is our peace, a Roman peace, which is expressed in this simple, irrevocable, definite phrase—'Ethiopia is Italian!'"

Great Britain Suffers Diplomatic Defeat

REALISTIC consideration of the swift Ethiopian debacle makes it clear that the real conquest which Mussolini has won has not been over Haile Selassie but over Great Britain. Captain Anthony Eden, the British foreign secretary, admitted the bitter truth when, in a speech delivered to his constituents before they knew of the Ethiopian emperor's flight, he told his nation that the lessons of what had happened must be accepted "in a spirit of realism." It must have cost the brilliant young diplomatist many a pang to acknowledge thus that the policy on which he had taken office had failed. But even this admission, unusual as it was from the responsible minister of a proud empire, did no more than hint at the full realities of the situation. The extent to which Great Britain has been defeated by Mussolini will be grasped only when four facts are kept steadily in view. First, the Italian victory has put an end to Britain's hope that the machinery of the league can be used to safeguard the interests of the British empire. Second, it has proved that the power of the British fleet is by no means as awe-inspiring and effective as the advocates of sea power have maintained. Great Britain rushed a war fleet of more than 140 vessels into the Mediterranean to bring the Italian dictator to terms; il duce completely checkmated the move by threatening a submarine and air attack. Third, it has proved that no threat of force has deterrent power when not backed with overwhelming public support. No more pathetic sight has been seen in modern international politics than the attempt of Viscount Cecil and the League of Nations union to induce Mr. Baldwin, even after the flight of Haile Selassie, to threaten Mussolini with the closing of the Suez canal. Fourth, Italy's victory has produced a situation in which whatever position Great Britain retains in northeast Africa —particularly in the control of the Lake Tana region which is vital to Egypt—will be retained as a *gift* from Mussolini. It is this last fact, more than any other, which will prove galling to British pride.

The Navy, At Least, Is Out Of the Depression

IF the navy suffered at all from the depression, it can now claim that, so far as it is concerned, prosperity has come back with a bang—or it can if the naval expenditures and building program just approved by the house finds favor in the senate. Just a year ago, in its issue of May 8, 1935, The Christian Century commented on "the 465-million dollar naval appropriation bill which has just been passed by the house of repre-

sentatives—the largest ever made in time of peace." But how rapidly, and apparently how easily, records are broken! The 1936 naval appropriation bill reaches a new high—$531,168,707, an increase of 14 per cent over last year's "largest ever." More vessels, more men, more naval airplanes—in short, a "navy second to none." At the last moment and without committee hearings or notice, the bill was augmented by provision for two new capital ships to cost more than $51,000,000 each, but these are to be constructed only if some other nation starts similar construction. Doubtless the President's year-old promise of no naval race still stands. At least he has never recalled it. We do not propose to race but we won't be passed! Let any other power lay the keel for a bigger or deadlier ship than we have, and it will find that our navy is already authorized to build two. The difference between this and a naval race is rather subtle. But there was nothing subtle about the argument for the increased appropriation. That was the old familiar line about the need of an unsurpassed navy for defense. Almost simultaneously Great Britain announced an increased program of naval construction, but everybody knows that neither Great Britain nor America constitutes a peril to the other. Our naval bill still has to run the gauntlet in the senate. Senator Nye promises a fight. Will he receive anything like the support he deserves from the peace forces of the nation?

Goering Becomes Economic Dictator of Reich

AFTER all, Hitler did ride—or stride—into power in Germany on the claim that he was a socialist. "National socialism" was the name of his party. The emphasis was soon laid chiefly on the adjective, but the noun was there, and still is; and even national socialism is a kind of socialism. That being the case, the führer has to remember occasionally, if not to keep in mind constantly, the fact that something must be done about the internal economic conditions of the country and the welfare of the masses. He is fighting on two fronts. He must keep a bold face to the nations without and build the national morale to the point where he can make an impressive show of strength; and this he has had extraordinary success in doing. But he must also make some show of interest in internal prosperity considered not as a foundation upon which to build military strength but as an essential condition of decent human living. It was probably the realization that he had got rather behind with this part of the program that moved him to reduce Dr. Schacht to a relatively subordinate position by making Göring dictator of the economic and financial policies of the reich. It may be said, in a general way, that Dr. Schacht has stood for a policy of governmental economy and a balanced budget. The more radical nazi leaders have favored more generous expenditures, larger subsidies to industry and agriculture and, in general, a policy of spending your way back to prosperity. Göring's position has not yet been made clear. It may conceivably be either to give the popular leaders what they want or to stiffen the resistance to their demands while seeking some way in which to reduce the tension. In either case, Göring's appointment has the appearance of emphasizing the noun in national *socialism*.

The Peace Emergency

SOME prophetic mind must have been at work when the present Emergency Peace campaign was named. For if ever an emergency existed with regard to the preservation of the peace of the United States it is at this hour. With appalling suddenness an international crisis has been precipitated by the victory of Italy in Ethiopia, a crisis which may at any time confront this nation with the terrors of another world war. And the nation is no more prepared to preserve its peace in the presence of a European conflict today than it was twenty years ago. To what extent does the American public grasp the reality of the emergency? To what extent will the American government take instant measures for the preservation of this nation's peace?

Out of all the confusion of recent events in Europe and Africa it is now possible to see that three developments of major historic significance have taken place in the old world within the past eight weeks. First, Mussolini's sensational sweep to victory, paralleled by Hitler's equally sensational sweep across the Rhineland, has made so much junk of the intricate network of covenants, treaties and understandings by which, since the writing of the treaty of Versailles, European diplomacy has attempted to guarantee the precarious peace of that continent. Second, the very theory on which European peace has rested—a league of righteous nations ready to inflict unbearable punishment on any offender against a righteous international status quo—has been exploded. Third, the nation which has dominated Europe, and to a large degree the whole world, since Waterloo has been defied and defeated. In eight weeks the basic European treaties have been torn to shreds, the League of Nations has been made a laughing stock and Great Britain has been humiliated by a second class power. Who can foresee what will result from this shattering of the European order?

Only a handful of dependable facts have so far emerged from this European overturn. But those few and simple facts are of the utmost importance. Thus it is already clear that, without regard to such frenzied diplomatic maneuvers as must be going on behind the scenes, two of the key nations of Europe have been exalted to what they acclaim as a new level of power, while three other major nations have been plunged into a new abyss of apprehension. And the two nations which are thus suddenly lifted to the heights are nations that have delivered themselves, body and soul, to the mastery of dictators who have gloried in the arbitraments of force. While the three nations which face this crisis in desperation are nations which, despite all their pursuit of private ends, most consistently have maintained their loyalty to the arbitraments of peaceful negotiation. So clear is the inference to be drawn

that the three nations thus challenged see no means of reply save by the new Russo-French military alliance, the staff arrangements reached between France and Britain, and the frantic rush of Great Britain to rearm.

Slowly the American public, which has been largely absorbed in its own economic problems and in the opening moves of the presidential campaign, is awakening to the importance of this transformation in the European situation. As this awakening progresses, the demand for protection of American peace will revive and take on a vociferousness hitherto unheard. There was such a demand about a year ago, when it seemed that the league threat to resort to extreme military sanctions against Italy might precipitate a general war. As that threat lessened, the demand subsided. Soon it will be heard again and this time it is certain to mount to new heights. The sight of a vast stretch of continental territory, extending from the Irish sea to the sea of Japan, and perhaps including much of Africa, in a general state of terror will awaken this American demand for new peace protection. Even more will the plight of Britain, when its significance once takes hold on the American mind, give occasion for demanding a more aggressive peace policy. For the American public, however mistakenly, has clung to a belief that Britain in power in Europe meant that the chances for world peace were at a maximum. Now Britain is no longer in power.

What will the American public, when it awakens to the shocking realities of the international situation, discover as to America's peace preparedness? It will find that this nation is not a whit more protected against being drawn into a general European war than it was in 1914! Despite all the descriptions by scholars of the childlike, blundering innocence with which the United States, between August 1914 and April 1917, tripped down the path to the slaughter-house, despite all the disclosures before the senate munitions committee of the forces which served to push this nation into an unwanted war, despite all the vows made by returning soldiers and bereaved families and repentant politicians that it should not happen again, the guarantee of peace is no more complete, no stronger today than it was two decades ago.

Preparedness? To be sure, preparedness! Preparedness for the army, for the navy, for the air force. Preparedness on a scale never known before. Congress works overtime to vote the appropriations for more battleships, more forts, more bombing planes. Every time an admiral enters the White House he comes out with a promise of being given a new death-dealer. The old Theodore Roosevelt type of preparedness; the old Plattsburg and Leonard Wood preparedness; the preparedness for which the nation whooped and howled and cheered in 1915 and 1916; the preparedness for which it paid in treasure and blood and tears in 1917 and 1918 . . . and ever since. Preparedness of this sort the nation is entering upon so frenziedly that congress does not even pause for roll calls as it appropriates the necessary billions.

But how about preparedness against the operations of the forces which, in the days when Woodrow Wilson fought his gallant but losing fight for peace, were all the time dragging the nation into war? What does the record show? How about curbing the rapacity of the seekers of private profit from the financing, manufacture and sale of arms? The report of the Nye committee on this phase of its investigation has just been presented to congress, but neither the administration nor either of the great political parties discloses the slightest intention of demanding for it serious consideration. Obviously, it is the expectation and hope in Washington that this report will go to sleep in a pigeonhole, and slumber forever. How about taking the profits out of all war sales, and all sales made in preparation for war? Another snore from another pigeonhole! How about clearing up the issue of the freedom of the seas, without which, as Admiral Sims has well said (see page 715 of this issue), the hope of maintaining neutrality in the event of a major war is chimerical? Let Mr. Hearst gloat over what has happened to this!

And how about the attempt to provide adequate legal safeguards for American neutrality before the breaking of the war storm makes such provision impossible? Our readers know the answer all too well. A neutrality bill has been enacted which is regarded with scorn or with apology even by the members of congress who voted for it. A federal judge has emasculated the provisions under which the President, in the dress rehearsal afforded by the Chaco conflict, sought to keep America's economic interest from becoming involved in the outcome of a foreign war. And it has now been laid bare, by investigation of the bootlegging of American planes through dummy agents in Chile, that even while the President's embargo against supplying arms to Bolivia and Paraguay was supposed to be in effect, it was shamelessly violated by American commercial interests. Our neutrality legislation today is a flimsy reed; it can no more protect this nation's peace than did the hastily contrived emergency principles which Mr. Bryan formulated in 1914.

There is a peace emergency. Every informed and thoughtful citizen knows that. In terms of American politics and American policy, the peace *emergency* consists in getting definite and adequate action on such specific issues as have been named in the two preceding paragraphs. As long as hugely swollen military expenditures can be rushed through congress without so much as the formality of a roll call, while nothing is done to curb the very forces which dragged us into the last European war, this emergency is not being faced. It is well enough for the Emergency Peace campaign to hold platform meetings in behalf of a generalized peace interest and to release flocks of pigeons which have had kind words from Mrs. Roosevelt tied to their legs. But the Emergency Peace campaign is not thereby coming to grips with the peace emergency. It will do that—and it will thus display incontrovertibly that it has a reason for being—when it arouses the people of the United States to demand adequate action to guard against a recurrence of the follies of 1914-1917. The *emergency* to be met is perfectly plain.

Amid all the slackness at Washington there is, at

this moment, one bright ray of promise. It will be discussed more at length in these columns at a later time, but it would be a distortion of the total situation if acknowledgment were not made here of the existence of this one genuine effort to protect the nation's peace. The reference is, of course, to the approaching Pan-American conference. It is too early to predict with confidence what the outcome of that conference will be. Almost everything will depend on whether Secretary Hull takes it upon himself to lead the delegation from this country or whether he leaves that responsibility in the hands of careerists whose careers, so far, have shown a singular ability to mess things up. But if Secretary Hull plays the part which he is capable of playing—and which perhaps only he can play—a genuine coming together of the nations of both the Americas to preserve the neutrality and peace of this hemisphere even if the old world bursts into flames is well within the realm of the attainable.

Mark down the coming Pan-American conference, therefore, as one genuine attempt to deal with the nation's peace emergency. Mark down the unprecedented military and naval appropriations as another—and one we believe to be tragically misguided. But mark well that all the rest, if the nation's peace is even approximately to be safeguarded, remains to be done.

Jews, Christians and Democracy

REACTIONS of readers, especially of our Jewish readers, to the editorial in the issue of April 29 on "The Jewish Problem," go far to confirm the view expressed in that editorial that the relations of Jews to the democratic society of America have been too generally discussed in terms of sentiment and without sufficient realism. Angry and bitter as some of the letters to the editor have been, the thing which is most revealing is the utter failure of most of our Jewish correspondents even to comprehend the terms in which our analysis was made. There have been numerous exceptions, such as the letter of Rabbi Abram Hirschberg, published in last week's issue, who refused to allow his emotions to dim his understanding but calmly grasped our essential point, agreed with it, and wrote to assure us that the movement in Judaism against which the editorial was directed did not by any means include all Jewish liberals.

With Rabbi Mann, whose article appears on page 703 of this issue, it is otherwise. He reads our editorial through emotional eyes, sees things that are not there, and fails to see the essential point. Dr. Mann is one of those men with whom you cannot have a difference without challenging your own position repeatedly to make sure whether, after all, you may not be in the wrong. In the present instance, we have done so in all humility and sympathy, and have been driven to the conclusion that Dr. Mann has read his own fears into our words and has thus incapacitated his mind for comprehending what is written. He must know that the imputation he makes at several points to the effect that The Christian Century "threatens" the Jew with coercive measures is an interpretation as abhorrent as it is gratuitous.

The editorial dealt with a movement in Judaism, a modern movement, whose thesis is that Judaism is not merely a religion but a nationality, a civilization. Jews are counseled and exhorted by the leading exponents of this movement to maintain a Jewish national culture inside the body of American democracy. The basis upon which this thesis rests is the doctrine that Jewish religion is bound up indissolubly with its historic culture and that if the religion is to be kept alive the culture must be kept alive, and vice versa. Jewry is thus counseled consciously to emphasize its distinctness, its uniqueness, and to shelter itself by every cultural device from those influences in a free and dynamic society like ours which make for cultural integration and unity.

Our restatement of this thesis is, admittedly, an ex parte one, but it is not exaggerated. Its advocates allow, it is true, for economic, political and some social points of contact with American society, but it affirms a spiritual incompatibility between gentile culture and its own. Dr. Mann, strange to say, makes no reference to our comment on this movement which we characterized as an undemocratic and ominous portent in Jewry's relation to American democracy. Instead of looking at the editorial as a whole, he seems to take separated sentences out of their context and to weave them into a threat of anti-semitism. The editorial was not a threat; it was a warning word spoken by a journal which is proud to be known by a large body of Jewish readers as an honest friend of their people and of their religion. Repeatedly, Dr. Mann expresses the "hope" that he is mistaken in his understanding of our words. An examination of his article will reveal how amply this hope can be fulfilled!

The editorial does not use the word "tolerance" in the sense of "to put up with," nor in the sense put forward by Dr. Mann as "mutual respect, appreciation, cooperation, and the spirit of neighborliness." Tolerance means neither of these: it means both of them. A tolerant person "puts up with" one with whom he differs *because* he "respects, appreciates," and so forth.

"Cultural interpenetration," as used in the editorial, means exactly what Dr. Mann calls "its obvious meaning," namely, cultural "give and take." The term is not put forward as something new. His illustration of Dr. Newman's book on "Jewish Influence on Christian Reform Movements" is precisely in line with our use of the term. There is not a sentence in the editorial suggesting any other meaning of the term. It does not contain a shadow of a hint to justify Dr. Mann in attributing to the editorial the claim that "unless the Jew will yield that which makes him unique, tolerance . . . will reach the breaking point"; nor the grosser misreading of our words which he paraphrases thus: "Christianity will tolerate the Jew . . . only so long as he progressively yields his convictions." The editorial states precisely the contrary po-

sition. How could Dr. Mann have overlooked this paragraph:

> Until recently the Jewish problem presented itself in no such aspect. Orthodox Judaism, and reform Judaism also, proclaimed a theological apologetic. Each believed and taught that the conception of God held by Judaism was superior to that of any other religious faith. Jews were supposed to cling to their faith because it was true, and true for all men. This kind of religion normally evokes controversy, but it also evokes tolerance. While the controversy is going on, the Christian spirit and the amenities of a refined civilization unite to assure good temper, forbearance, mutual understanding. A Christianity which conceives itself true, and true for all men, must, if it is true to itself, meet the moral conviction of such a Judaism with uncondescending respect and tolerance. A true Christian will shield that kind of Judaism from persecution and social discrimination until the judgment day.

"Democracy does not believe in either implicit or explicit suppression or the intimidated removal of differences," says Dr. Mann, apparently implying that The Christian Century does, or at least that it would under certain conditions support such measures. The implication is not only without a word of support in the editorial, but the whole policy and spirit of this paper denies it.

"Democracy believes in cultural pluralism." Yes, if the term is taken dynamically, that is, if differences are accepted as provocative or creative occasions leading to higher unities. No, if the term is taken statically, that is, if differences are accepted as permanently irreconcilable and the groups which hold varying views as permanent minorities.

Dr. Mann says the editorial pleads for uniformity. It does not. It recognizes that the cultural process is a movement toward unity, an integrative process, in which there emerges ever more new and unpredictable variety, which variety in turn becomes the provocative and creative occasion of new integration.

"Jews are *primarily* a religious people," says Dr. Mann. This is what The Christian Century wants to believe. It was against those Jews who make out that Judaism is not primarily a *religion* but a civilization, a nationality, that the editorial was directed.

The editorial did not characterize the Jew as "an unassimilated element of the population which is bound to have trouble because it is bound to make trouble." What The Christian Century did say was this:

> American society is an *organism,* and as such all its vital forces tend toward solidarity, unity, integration. Any unassimilated element of the population is bound to have trouble, because it is bound to make trouble. But the degree and kind of trouble which it suffers will be modified, in a democracy like ours, chiefly by the sincerity of its own efforts toward integration. If these efforts are sincere, the cultural will of the nation will be patient and tolerant, not for a generation but for many generations. But it looks forward to the ultimate complete interpenetration of cultural differences, resulting in the erasure of lines of demarcation and the enrichment of common life.

In the light of this quotation Dr. Mann's statement that our editorial invites the Jew to "commit collective suicide" is preposterous. We are warning the Jew against a course which inevitably leads if not to collective suicide, certainly to a non-rational solution of the Jewish problem. "The editor assumes," says Dr. Mann, "that the Jews wish to remain in an air-tight compartment, which is contrary to the whole history of Judaism, as well as to the spirit of the Jew today." We are not so sure about "the whole history of Judaism," but "the Jew of today," and especially such Jews as Rabbi Mann, had quickened in us the hope that the Jew does not wish to live in a culturally "air-tight compartment." Our editorial was directed against a modern movement among Jews led by certain of their own scholars who affirm that Judaism *is* an "air-tight compartment." It is not against the *Jew* that our editorial was directed, but against that rationalization of and apologetic for Judaism which affirms its impenetrable and permanent separateness as a distinct civilization. We called this a form of cultural fatalism. It is a doctrine which is current in Christian circles hardly less than in Jewish. It becomes especially articulate at conferences of Jews and Christians, and is put forward as the basis of tolerance. The Christian Century affirms that this doctrine is the basis of intolerance, and leads to tragedy.

We do not say, as Dr. Mann strangely charges, that "unless religions . . . claim to be 'the one, the only, the original, and the true' (quotation marks by Dr. Mann), tolerance will cease." These words are not quoted from our editorial. They falsify our belief, not only with respect to other religions, but with respect to Christianity.

At one point Dr. Mann represents correctly our belief, namely, where he states that we are "looking for a religious totalitarianism." As a reader of The Christian Century for many years, he should not have felt it necessary to introduce this "criticism" by saying that we possibly held this view "without knowing it"!

The term "Christian totalitarianism" was coined in these pages and has furnished the subject of numerous editorials in defense of the thesis that the kingdoms of this world must become the kingdom of God. What we should like to see is the Jewish equivalent of Christian totalitarianism, namely, Jewish totalitarianism, both as a doctrine and a practice. Here would be a genuine ground for tolerance—for tolerance that is not merely "putting up with" one another's separateness, but that also commands mutual respect, requires imaginative understanding of one another's mind, and looks toward the attainment of a richer faith by the "give and take" method which is "cultural interpenetration." The Jew will never command the respect of the non-Jewish culture in which he lives so long as he huddles by himself, nursing his own "uniqueness," cherishing his tradition as something which is precious to *him* but in the nature of things cannot be conveyed to others, nor participated in by others.

The Christian world would like to know what specific values Judaism has to contribute to civilization which Christianity does not likewise possess. A Judaism which talks of its uniqueness and is unwilling to take pot-luck with humanity by offering its treasures to the rest of mankind cannot escape the suspicion that it is hoarding its treasure for a selfish purpose—that it glories in its separateness, its uniqueness, its superiority, and its privileged position in the eyes of its God.

We know of no Jewish book or other modern writing which undertakes to tell why non-Jews should become Jews, or what values peculiarly Jewish should be adopted by a non-Jewish civilization. It is hopeless to expect a predominantly gentile culture to maintain a passive attitude toward Jewish separatism when it offers no reason in support of such separatism outside of the nationalistic spirit itself. What benefits will be conferred upon mankind—conceivably, theoretically, in terms of the Jews' own conception of what civilization ought to be—by the persistence of Judaism as a national civilization? The Christian Century believes that Judaism has a profoundly important contribution to make not only to civilization but to Christianity itself. But that contribution cannot be made if the Jew listens to those Jews who say that Christianity and Judaism are irreconcilable within the same civilization.

The Conference of Jews and Christians was not "belittled by the editor as being altogether superficial and belonging to the realm of sentiment at best, if not sentimentality." We cannot allow Dr. Mann's careless statement to go uncorrected. That organization has the most intense support of this paper. Our editorial condoned the superficial and timid character of the discussion which has characterized its meetings up to date, expressed the fear that the new and, as we think, false apologetic for Judaism had emerged from "the sentimentalism prevalent in a certain type of conference," and then called for a more realistic dealing with the situation. We regard the Conference of Jews and Christians as one of the most propitious and vital projects in American life and wish to strengthen its foundation and enhance its effectiveness.

What causes us pain in reading and commenting upon the article by our great friend, Dr. Mann, is the strong feeling that he has misspoken himself, that he and we are in reality on the same side of this question. But whether that be true or not, the fact that our statement could be so badly misunderstood by him confirms the feeling of which the editorial was a forthright expression, namely, that both Jews and Christians who have been discussing the problem on many platforms are creating a romantic illusion from which the real friends of both democracy and religion will do well to deliver them.

Autobiography?

EDITOR THE CHRISTIAN CENTURY:

SIR: "Have you written an autobiography?" one writer asked of another. "Yes," he replied. "And are you going to write another?" the speaker asked.

The question is not so mad as it seems. He might very well write a number of autobiographies and they might not agree. It depends upon the selection which the writer makes, and that depends upon his main interest at the moment.

I doubt whether you could write one autobiography; I am sure that you could write half-a-dozen. For in you, as in me, there are at least half-a-dozen beings. Stevenson wrote of Dr. Jekyll and Mr. Hyde, the two personalities who dwelt in one man; there may be two, but there are more likely to be more. And in any case the "Autobiography of Dr. Jekyll" would not cover the "Autobiography of Mr. Hyde."

The current idea that if a man tells his own life he is certain to be a better biographer than any other could be, is largely false. It is based on the fallacy that a biography—auto or otherwise—can be pure truth, whereas it can be only a selection out of an almost unlimited range of facts or words chosen according to some main interest or purpose. When Scriptor writes his own life, he is selecting no less than his widow or son or friend would do. And it is an open question whether his principle of selection is the best possible. Even his widow might do better.

He may wish to give an apology for his life. He is on trial before the bar of posterity. But he has no right to make himself at once the prisoner, the advocate of the prisoner, the judge and jury. While he writes, he must be content if the reader treats him as simply the prisoner, electing to give evidence on his own behalf.

Do you, sir, trust implicitly the recollection of your friends as they tell their own story? If you hear one old gentleman discourse with another old gentleman saying with gusto, "What rascals we were in our youth, Jack, eh!" do you therefore believe him? Most likely the two of them were blameless in their youth. And when the schoolmaster says indignantly after the discovery of some ancient or modern trespass, "When I was a boy I would have scorned to do that," do they need to believe him?

When a writer sets out to confess to the public what is commonly kept for the psychologist he is not to be taken always as a faithful biographer. The biography of the unconscious in all its horror may be left to the future; such beginnings as we have read do not inspire much confidence in the interpretation which is offered of the way in which "the works go round."

Even when a man writes as St. Augustine did for no human eye, but for the eye of his Eternal Lord, great as his work must ever be it does not give us Augustine in all the fulness of his amazingly rich personality. We want another life, and we can find it in his letters.

No! On the whole it is better for me to write either a number of autobiographies or none at all. If I could write on "Me, the Chief of Sinners," and "Me, Who Didn't Arrive," and "Me, the Solon," and "Me, the Fool," I might give some useful sketches. But who would read them? Therefore, sir, I shall refuse to write my autobiography. The world can do without it.

Ever yours introspectively,

QUINTUS QUIZ.

Seen in Perspective

THERE is no yesterday, and no today,
But only time. And all we do or see
Are as continuous waves that dash in spray
Against the shoreline of eternity.

STANTON A. COBLENTZ.

The Mills of Marx Grind Slowly

By Alfred Baker Lewis

NO ECONOMIST who ever lived has been more completely and conclusively refuted than Marx. He has been disproved and discredited time and again. Yet somehow he and his theories always seem to bob up again. He can be put down but is never out. Marx is the most famous or infamous economic theoretician that the world has ever known. Other economists have come and gone, leaving scarcely a ripple behind them. But Marx lives and his influence grows. The ghostly terrors of the church have been unleashed in some countries in the fight against him. The strong arm of the law in some lands makes it a crime to read his books and pamphlets. Yet he is read and the power of those who march under the banner of his shibboleths keeps spreading.

Perhaps after all Marx was right.

Fundamentally Marx taught that labor, or more accurately labor power, is a commodity which is sold by the workers and bought by the owners of industry in the course of production, the price of labor being roughly the wage or salary paid. Of course when you are buying a second-hand Ford car, you want to pay a low price and the seller wants to get a high price. Your interests are opposed. When your wife buys turkeys at Thanksgiving, she is pleased if the price is low, and the man who grows and sells the turkeys is correspondingly displeased. So it is when labor power is being bought. The owners of industry want to buy as cheaply as possible per unit of output. The workers want to sell their labor for as high a price or as high a wage as possible.

The Class Struggle

This opposition of interests Marx called the class struggle. Marx did try with some success to organize the workers so that they would get a higher price for their labor, but he never blamed the capitalists for seeking cheaper labor. He simply taught that the class struggle was inevitable as long as capitalism lasted.

No doubt employers do not think of their "hands" as so much labor power. They like to think of them as fellow human beings. Sometimes an employer expresses the idea that he and his employes are one big happy family, with himself, of course, as the unquestioned head of the family, though that qualification is not always so explicitly set forth. But whatever they may think or may like to picture themselves as thinking, employers are forced by competition to act as though labor power was something that has to be obtained as cheaply as possible if they are going to make profits.

In trying to buy labor cheaply, the owners of industry use several methods. They can cut wages, and they do. Wages were cut to $4 and $5 a week even for adults in some lines of work during the worst of the depression. When the NRA codes raised the wages of the lowest paid workers, employers were given the correlative right by a complacent government to disregard the Sherman anti-trust act and get together to raise prices, so that the cost of their labor per unit of output would not be appreciably increased.

Proving Marx Was Right

Many employers also did their best to chisel on the codes. Nearly all of them sought to have the code provisions on wages and hours made as favorable to the employers and unfavorable to the workers as possible. Now that the NRA is wiped out, sweatshop wages are beginning to come back. Employers, when they are cutting pay in any of these ways, are proving that Marx was right.

Another way to buy labor cheaply is by speed-ups. Employers welcome efficiency experts with their scientific schemes for imposing speed-up on the workers. Naturally the human machine can be driven faster per hour when it is working only 40 hours a week than when it is working 54 or 60 hours per week. That is why the employers generally countered reduction in the hours of labor brought about by the NRA with increased speed-up. This speed-up was so successful in the textile industry that it precipitated a nation-wide strike of employes who objected to the way in which work was piled on them. Fourteen textile strikers were killed by militia called out at the request of the employers, and the strike was lost. The fourteen dead were an incident in the class struggle. The speed-up was successful in preventing any serious increase in labor costs in that industry.

The human machine like any other does not work so well or so fast when it begins to get obsolete. So the employer does not want older men. If a man of 45 loses his job today, he has very little chance of getting another. He has begun to get obsolete. He cannot stand the speeded up pace of modern industry. Like any other obsolete machine, he is ready for the industrial scrapheap.

The Role of Machinery

The most spectacular way in which employers cheapen the cost of their labor power is by the introduction of new labor displacing machinery. The use of wage cuts has one disadvantage from the point of view of the employer, namely, that the community is likely to be opposed when it learns about the pay reduction. Most of us have a natural sympathy for the underdog, the smaller and weaker party in any struggle in which we are not ourselves the topdog. So when we see a corporation executive who is receiving a fairly good salary and probably deriving a substantial return from investments as well, imposing a wage cut on employes whose pay runs about $20 to $25 a week as an average, and less for a good many of them, we tend to disapprove. But the great American worship of progress and efficiency is such that the introduction of labor

displacing machines is not attended with any serious amount of public disapproval.

The constant use of the expression "labor *saving* machine" also tends to make this process more palatable to public opinion. Everyone likes to save labor, especially his own. But in fact such new and effective machinery is not introduced for the purpose of saving labor. When there is invented and installed a machine that enables one man to do the work formerly done by two, the two men do not find their labor halved. They do not work at half the pace, nor do they work for half the number of hours at the same weekly pay. One man loses his job; the other gets the same pay and the same work and turns out twice the output. The machine does not save labor; it displaces labor. What it saves is wages, the wages that the employer would otherwise have to pay.

Of course when a machine is introduced which enables one employe to do the work of three or four, it does not mean a net saving of the wages of two or three men. For it costs money to pay labor to make the machine, also to keep it in repair. But there is some net saving of wages and some displacement of labor, otherwise it would not pay the employer to install the machine and he would not do so.

Periodic Overproduction

Of course Marx was perfectly well aware that labor is not merely a commodity to be bought as cheaply as possible by the employer. It is also one of the most important pipelines by which the fertilizing effect of purchasing power is brought to the fields of industry. Everything that the owners of industry do to buy labor cheaply in order, other things being equal, to make more profits for themselves, is something which tends to choke off the beneficial flow of purchasing power from one of its most important sources. When an employe gets a wage cut, he produces as much as before but he can't buy as much. When he is speeded up, he produces more than before, but he can't buy any more. When labor displacing machinery is installed, the displaced employes lose their buying power. So there is a powerful tendency for industry to be overtaken periodically by its bugaboo of "overproduction," with the necessary result of unemployment and hard times.

Marx understood this situation. He called it "the inner contradiction of capitalism," and to it he ascribed the constantly recurring periods of glut and unemployment which have characterized the capitalist system from its inception. "Labor does not get enough to enable it to buy back the value of what it produces," say the Marxists. They are right. The figures prove it.

Between 1919 and 1929 the government's figures show that the actual physical output of manufacturing industries increased by 38 per cent. This 38 per cent more output was produced by 3 per cent fewer people. The population had increased by 15 per cent during that decade. If manufacturing was to pull its oar in our national economy, it should have been giving employment to 15 per cent more people. Yet actually it was giving employment to 3 per cent fewer. This 3 per cent fewer turned out 38 per cent more goods. To a limited extent this may have been due to speed-up. But most of it was due to new labor displacing machinery.

If the owners of industry had raised wages on an average by 40 per cent, there would have been no question of widespread and serious unemployment. As the workers produced more, they could have bought more. Or if the employers had reduced the hours of labor by two-fifths without a pay cut, again there would have been no unemployment. A sensible Marxist society of course would have done a little of both.

Capitalism's Inner Contradiction

But the employing class did not intend to use the new machinery to raise the standard of living or increase leisure. They intended such devices to cut down their labor costs, or in other words, to be used as a means of buying labor more cheaply. So when they got 38 per cent more goods, they raised wages only 9 per cent on an average, according to the government's figures. Naturally you cannot in the long run sell 38 per cent more goods to people with only 9 per cent more pay on any price basis that is satisfactory to the owners of industry. So we had what the business statisticians and non-Marxian economists called "overproduction." To be more accurate, we had what was in fact underconsumption, because the workers did not get pay enough to enable them to buy back the value of what they produced.

This situation of increased output from fewer employes is not confined to manufacturing. The figures for the railroad industry tell the same story. From 1919 to 1929 there was a 26 per cent increase in railroad freight car loadings, according to the index number of the Federal Reserve board. During the same period there was a 19 per cent decrease in the number of employes of the class one railroads, excluding the switching and terminal companies, according to the reports of the Interstate Commerce commission. In other words, 19 per cent fewer people did 26 per cent more work.

Effect of the New Deal

Furthermore, the new deal has not changed the position of labor in any fundamental way. The index number for manufacturing output has gone up from 1932, the average for the year, to December 1935 by 61 per cent. Yet employment in manufacturing during the same period has gone up only 33 per cent. These figures tell the same story of that spread between a big increase in output and a small increase in employment that got us into the depression. They explain, in other words, why with prosperity actually here for the holders of stock exchange securities, eleven million are still out of work with no genuine prospects of getting back to work in private profit seeking industry again. They explain also why capitalism will have another period of overproduction and depression before we are really out of the present one. With labor still a commodity, the owners of industry are still trying to buy it as cheaply as they can. That means they are

still doing things which will and do cut down the purchasing power of the workers.

Marx was right. The inner contradiction of capitalism is working overtime and all the time.

Marx's Expectation

Heretofore we in America did not have to study Marxian economics to know what the immediate future had in store for us. We could be and we were blindly optimistic. We could even develop a doctrine of rugged individualism, which means "each for himself and the devil take the hindmost." We got out of our previous depressions fairly easily and quickly. We were not even troubled by the distress of the hindmost. For throughout most of our country's history we had free land in the west. The hindmost simply trekked west over the covered wagon trail to take up free farms from the government. This free land in the west acted as the safety valve for unemployment. It cushioned the severity of our depressions and helped to pull us out of them quickly. Today the free land in the west has gone, unless the government gives out so-called farms on barren mountain tops or in the deserts. The safety valve for unemployment is jammed. So we must look out for an explosion unless we junk our philosophy of rugged individualism.

Luckily that is what we are doing slowly and painfully. We are somewhat grudgingly providing a little purchasing power for the unemployed, the men squeezed out of our economic system and denied the opportunity to escape from the squeeze into the free land in the west. We do this partly by hugely swollen appropriations for direct relief, and partly by made work of various kinds. In the future we will probably have to do it by some more genuine and comprehensive system of social insurance than that so far contemplated or provided for in our so-called social security law. In short, if the capitalist system continues, we will have to expect a constant effort on the part of the capitalists to buy labor cheaply, and this effort if it proves successful will tend to make labor an increasingly negligible factor in industry, and labor's purchasing power likewise an increasingly negligible factor in keeping the wheels of industry going.

We must, in other words, prepare ourselves for the task of taking care of the increasing number of men thrown out of work by the inner contradiction of capitalism. These men will not be content, despite all Mr. Hearst's propaganda efforts, to shudder at Russian horrors and to live in poverty when industry and agriculture can produce plenty. So capitalism will not last. That, at least, was Marx's expectation. Facts make it seem more reasonable than the shallow and unfounded optimism of the new deal or Mr. Hoover's desperate appeal to the rugged individualism of a bygone economic era.

The Psychologist Assays Alcohol

By Albion Roy King

WHAT is the effect of alcohol on reaction time, on impulsive action, on sensory clearness and muscular control? What is its relation to emotional release and control? What are the motives which lead men to drink? What fundamental satisfactions are achieved by the narcotic?

These are the questions with which the psychologists are attacking the alcohol problem, not the effect on bodily organs and tissues. And the psychologist's prescription for cure and prevention of addiction calls for a general popular understanding of these factors through education, and a positive program of life which will enable people to find intelligent satisfaction of fundamental emotional impulse without the artificial aid of narcotics.

Psychology, Not Physiology

The psychological approach has difficulties for those not initiated into the technicalities of that science, but it also has important advantages over the older and popular physiological approach. Materials which present the psychological data in popular form are not exactly abundant at the present time, but they are increasing. Most communities now have one or more teachers or other trained people who are capable of mastering them, and with proper study and care in presentation they can be made plain to youth and adults from junior high school grades up.

The defects in the physiological approach are two: It is very trite and shopworn, in the first place. Little interest can be generated by it. And, more fatal, it is likely to provoke an ironic smile or badly suppressed sneer from the sophisticates. It perpetuates some serious overstatements of fact, and overstatement is always a boomerang in an argument.

By way of illustration take the popular notion that alcohol is a habit-forming drug. The basis for this claim is just the common observation that many people around us take to drinking regularly and soon they find that the amount consumed has greatly increased, and finally that it has such a hold upon them that no amount of effort seems sufficient to wean them away from it. But the phrase "habit-forming drug" has physiological connotations which stick fast in popular reflection. It implies that the drug sets up some sort of chemical reaction within the body and gets a peculiar physical hold on it, so that "every cell cries out" with a mysterious craving called thirst.

The following situation is a result which I have had numerous occasions to see. A high school boy comes to ask me if one drink will permanently injure his brain. Once confidence is established the boy ordinarily admits

that on some occasion he has taken a drink or perhaps been drunk. He wonders now if it has left a permanent mark and if he can ever be exactly right again. The only particular value which such an idea can have, aside from the rather doubtful possibility that it may scare someone out of taking the first drink, is to give the confirmed toper a good alibi for his disinclination to quit the bottle.

Warnings That Are Untrue

The hitch in it, however, it that it is untrue. If one lies in a fever until his head goes into a delirious whirl, the causes are partly similar to drunkenness. Toxins in the blood, poured there by some infection, probably affect the brain functions in ways similar to a drug. It is more serious because of the high temperature. But one recovers from a fever and never thinks seriously of permanent effects. The body has remarkable powers of recovery. Yet if one should have delirium once a week or once a month for a period of ten or fifteen years the effect would doubtless be both serious and permanent.

The alcohol taken into the body in beverage form passes into the blood through the stomach and intestinal walls, and remains there in solution without changing its chemical structure until it is oxidized or passed off through the excretory system. That there is some physical effect is true, especially on the brain structure and function as the drug is carried to that organ in the blood, but what that effect is cannot yet be exactly determined. It can only be inferred in theory. We can cut a brain out of a skull, harden it in paraffin, slice it up and study it through a microscope, but it is a dead brain. No one has yet been able to study the live brain with free blood flowing through it to determine what the physical effect of a narcotic drug is.

Physical theories of habit formation are not wanting. But there is no evidence that the alcohol habit is formed in any different fashion than other common habits. A boy hears Orphan Annie on the radio advise him to drink Ovaltine; he tries it, likes it and soon has the Ovaltine habit. It meets certain needs and provides certain satisfactions. These are the basis of habit.

The Alcohol Habit

But why then, you ask the psychologist, is the alcohol habit seemingly so hard to break? This essay is not to deny that there are some physiological factors. The important matter to stress, however, is that alcohol meets, easily and pleasantly, some very deep and fundamental psychological needs. It offers spontaneity in impulse and release from strain through its narcotic effect on brain centers. And just the moment any person begins to solve his problems or to secure his fundamental satisfactions with the aid of the narcotic, that moment he is on the high road to addiction. That psychological factor is the permanent adjustment (not mark) in the mental structure which may mean that the victim can never be quite the same again. In dealing with the young man one wants to know not that he has drunk but why he drank and what satisfaction he got out of it.

Here is a typical illustration. It is a high school age girl who has reached that momentous and exciting day when she has first been invited to go to an important social function with one of the most eligible young men of the community. He has money and mother is much interested in him. He is older and has seen something of the world. He has been away to college and has the sophistication of the college fraternity. The girl is all aflutter when he calls, and she is ill at ease when she gets to the party. She is very happy but very easily embarrassed. Too much self-consciousness—her hands, her feet, her hair, or her clothes—something about herself is constantly in her thought. The clever young man notices her plight and suggests that they take a walk, and he offers her a drink from his flask. "Here," he say, "this will pep you up and make you feel better." Now it is not pep she needs. She needs something to quiet her excitement and help her to forget herself. And that is in truth exactly what the liquor does. With some urging, and not wanting to offend the young man, she takes a drink, and goes back to the dance. At the end of the evening she realizes that she has forgotten herself and had a spontaneous good time. At the next party she does not need so much urging to take the drink, and after some time she has a miserable time at a party without it.

What the Liquor Does

One afflicted with an inferiority complex can find quick ego inflation in the grandiose feelings of semi-intoxication, and when he is cast into the depth of human suffering, especially of the mental variety, he can drown sorrow in a bottle or find easy escape into the realms of alcoholic fancy. But anyone who begins to take this way out of his difficulties is marked for destruction.

These are all very real psychological needs, and to warn against the danger involved in the use of alcohol for their satisfaction is not alone sufficient. The affliction may be so acute that drunkenness and all that is involved in health and degradation may not seem too great a price to pay for relief in some cases. Yet these and many other problems of mental adjustment for which men find relief in alcoholic narcosis can be faced and conquered by intelligent measures without a narcotic, but it should not be thought an easy matter. The shyness and self-consciousness of the debutante can be overcome with a little courage and experience, but it may not be so easy in a kind of society which puts unnecessary repressions by way of taboos upon the emotional expressions of youth.

The fascination of alcohol lies just in this narcotic power over mental processes. Here is the main basis for habit, and anything in the way of cure must take it into account. Defense against the habit must have two aspects: First, a thorough education of youth in the psychology of drunkenness, including not only the effects on mental processes but also the motivations to drink; and second, an intelligent adjustment of family and social experience to provide constructive outlet for emotional impulses.

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Jewish Integrity and Tolerance

By Louis L. Mann

I HAVE felt—and have had reason to believe that The Christian Century agreed—that the highest form of religious tolerance and cooperation would be brought about, not by hairsplitting subtleties about theological matters but by facing cooperatively and with consecration the problems that confront Jews, Christians and Mohammedans alike—problems like war, poverty, disease, corruption, crime, unemployment, social maladjustment, ignorance, superstition, cynicism and the cheapening of human life. The challenge to the various religions today is not as to which shall prevail or maintain numerical superiority, but whether religion as such will be able to withstand the combined forces of irreligion which are rampant in the world.

It is therefore only natural for me to feel some degree of disappointment in the editorial, "The Jewish Problem," which appeared in the April 29 issue, and with the article in the same issue by Joseph Ernest McAfee, which is mentioned and tacitly approved in the editorial itself. I hope that my reading of the editorial is incorrect. As it is somewhat involved and not as clear cut and decisive as are most of the articles from its gifted editor, such a point of view is not beyond the realm of possibility.

Issue Raised by Editorial

The editorial begins by admitting the possibility of an anti-semitic movement in the United States, and speaks with appreciation of the efforts to prevent such an unfortunate occurrence, among them the attempt to establish friendly relations by the National Conference of Jews and Christians, the exchange of pulpits between clergymen and rabbis, and the "American way" of mutual respect, appreciation and cooperation. The Christian Century published as a supplement James G. MacDonald's letter of resignation as high commissioner of the League of Nations on behalf of the refugees from Germany. It also published verbatim the text of the outstanding addresses of the Williamstown institute of the National Conference of Jews and Christians. All of this the editor mentions by way of preface, and all of this is to the everlasting credit of The Christian Century. In the spirit of the prophet Amos, The Christian Century has always protested against the persecution of the Jews not because they were Jews, but because persecution is unjust.

This particular editorial seems to mark the parting of the ways. Has The Christian Century shifted from its high and lofty position? According to the editorial, "the time for realistic discussion cannot be indefinitely postponed, and we believe that it can now be assumed that rapprochement between Jews and Christians has reached the stage where the root of the problem must be examined and taken into account."

It is in its method of reaching reality that this article has perturbed me in that it says definitely that "the tension between Jews and Christians cannot be effectively resolved by the appeal to tolerance . . . that tolerance can be exercised only by the majority and is, therefore, a one way street . . . and that it is beyond the truth to speak of it as 'mutual.' It rests upon a distinct though implicit expectation . . . and presupposes the possibility of an ultimate cultural interpenetration." To my amazement the editor uses tolerance in the original sense, "to put up with," whereas tolerance means mutual respect, appreciation, cooperation and the spirit of neighborliness. The "implicit expectation" on the part of the majority in this "one way street" kind of tolerance becomes alarmingly significant. It all depends upon what is meant by the two words "cultural interpenetration." In the obvious sense of these words—give and take between two religious groups—it has always existed.

The Columbia University press has published a book of some seven hundred pages by Dr. Newman on "Jewish Influence on Christian Reform Movements." It would have been equally easy for Dr. Newman to have written a book on "Christian Influence on Jewish Reform Movements." There are thousands of volumes in every great library proving that from the earliest days the people of Israel have influenced the people with whom they come into contact, and have, in turn, been influenced by them. From the earliest days of Christianity it has been influenced by Judaism and, in turn, has influenced Judaism. That, to me, is "cultural interpenetration." If the editor of The Christian Century had interpreted "cultural interpenetration" in this normal sense of "give and take" he wouldn't have put it forward as something new. Obviously, then, he is using it in another sense.

Democracy and Tolerance

The article says that tolerance is possible "only in two kinds of situations. First, in situations where differences are matters of indifference, and, second, in situations where the difference or disagreement is vital but where it can be assumed not to be ultimately irreconcilable." Otherwise, "it is not within the scope of human society to exercise that kind of self-restraint. Democracy rests upon this kind of tolerance . . . but always there exists in the background the pragmatic assumption that the differences or disagreement will yield to some form of unity in which the common life will be set forward and enriched."

All this makes very clear what the editor understands by "cultural interpenetration." Foreign as it may be to the American spirit, he says in effect that unless the minority, in this case the Jew, will yield that which makes him unique, the tolerance which "suffers long, is kind, and seeks to understand," will reach the breaking point. In other words, Christianity will not have tolerance for the Jew and his convictions, but will tolerate—in the sense of "putting up with"—the

Jew only so long as he progressively yields his convictions. To say that "democracy rests upon this kind of tolerance" is nothing short of sacrilege, when we think of the founders of our republic, Washington and Jefferson, and later Abraham Lincoln! Lord Baltimore, a Catholic, Roger Williams, a Baptist, William Penn, a Quaker, and Thomas Jefferson, a so-called "free thinker," all agreed "that we must yield the liberties that we wish to enjoy."

Uniformity Not Unity

Democracy does not believe in either the implicit or explicit suppression or the intimidated removal of differences for the enrichment of life but, on the contrary, in the cultural contribution of the varied elements that enter into it. Democracy believes in cultural pluralism. The editor is pleading for uniformity under the misnomer of unity. Unity is a blessing, but uniformity is a curse. Uniformity as an ideal leads to regimentation.

To say that "the United States offered undiscriminating hospitality to the peoples of all nations on this basis" is to beg the question. To classify the Jews with the Germans, the English, the Dutch and the Scandinavians is to confuse religion with nationality. Jews are primarily a *religious* people. Hardly had the pilgrim fathers landed on these shores when they agreed that "in matters political the majority should rule, but in matters religious the majority had no such power."

The sociologists have long abandoned the idea that cultural enrichment comes from uniformity. As a matter of fact, Spencer's definition of life as a development from "relative homogeneity to ever extended heterogeneity" is proof sufficient against this claim. To say and to assume that the Jew in American democracy should be characterized as "an unassimilated element of the population which is bound to have trouble because it is bound to make trouble," and to add to this error the words, "but the degree and kind of trouble which it suffers will be modified in a democracy like ours chiefly by the sincerity of its own efforts toward integration" is nothing short of an invitation to commit collective suicide. This can mean but one thing —that if Jews can assure the editor of The Christian Century and others who think as he does that they are consciously working toward their own progressive annihilation, they will in that way and to that degree mitigate and ameliorate the degree of suffering that will come to them. Had Jews accepted such an invitation they might have disappeared either in the days of Pharaoh, or in the days of Haman, or in the days of Antiochus IV. But then Christianity would never have been born.

When Is Religious Tolerance Possible?

How can any American, or any Christian, really say and believe "that varieties of religion can live together only in a static society, but that in a dynamic society whose forces are ever moving toward higher integrations, two religions can be tolerant of each other only on one of two presuppositions: that the one will give way to the other or that they will interpenetrate each other to their mutual enrichment and to the enrichment of their cultural society. This is especially true when the two religions are dynamic religions, as Christianity and Judaism are. Let it be known that Jews neither desire to spread their culture nor to be influenced by another culture and you have dried up the fountains of tolerance in the Christian community." The editor forgets that the exclusiveness of the gentile has been responsible for the seclusiveness of the Jew—colleges, clubs, schools and apartment houses are evidence of this fact. The editor assumes that Jews wish to remain in an air-tight compartment, which is contrary to the whole history of Judaism as well as to the spirit of the Jew today. The ghetto, ancient and modern, is not due to Jewish volition but to unchristian compulsion. Even if this were so, Christianity, which borrowed "Thou shalt love thy neighbor as thyself" from the Jew, and whose central figure was born a Jew, lived as a Jew, and died as a Jew, and whose teaching of love was central in his life, would make this statement irreligious and unchristian. That paragraph says in essence that unless the Jew becomes more receptive to Christianity or more missionary in his own behalf, Christianity will serve notice on him that its tolerance will fast disappear.

I still hope that I have been unable to understand the editorial and that the editor does not believe this, otherwise I should join with Thomas Hood in crying aloud, "Alas, for the rarity of Christian charity under the sun!"

When Tolerance Begins

The editor stresses the point that if Jews felt that their religion was superior to any other faith and the only true religion "a true Christian will shield that kind of Judaism from persecution and social discrimination until the judgment day," but inasmuch as Judaism says, "My religion differs from yours but yours may be as true for you as mine is for me although I cannot accept yours and you cannot accept mine," it adopts a "cultural fatalism" which "makes it impossible for one religion to understand another or for the devotee of one religion to cross over to another, and there can be no such thing as interpenetration of faiths."

Dr. Morrison here says in effect that unless religions were so narrow and so fanatic and so bigoted as to claim to be "the one, the only, the original, and the true," tolerance will cease. What a poor understanding of history! The truth is that tolerance begins only when such medieval notions are completely abandoned. Tolerance is possible only in terms of sympathetic understanding and appreciation. Without knowing it, possibly, Dr. Morrison is looking for a religious totalitarianism in which the minority religion would disappear through what he calls "interpenetration" and by what seems to mean assimilation and ultimate annihilation. Such "cultural interpenetration" would ultimately leave "the one, the only and true religion." That selfsame Christianity would never have been born had the pagan world succeeded in either threatening or cajoling the Jew to abandon his faith. Space will not here permit a development of the thesis that minorities are essential for progress. Without minorities to protest and

to inspire, the status quo would make for a stagnant civilization, and the humdrum monotonization of mediocrity would prevail.

To carry Dr. Morrison's idea to its logical conclusion Protestantism, the majority faith in Christendom, would by the same token and by the same logic hope that the interpenetration of Christian faiths would eliminate Catholicism, all the while assuming that Protestantism is such a "unity" and such a "social organism," homogeneous and integrated. As a matter of fact, there are two hundred and thirty-three kinds of Protestantism in the world, one hundred and eighty-three kinds in America, and many of these differ from one another to a greater extent than liberal Judaism differs from liberal Christianity. Why not have an "interpenetration" of the one hundred and eighty-three kinds of Protestantism, in the sense in which the word is used, before going beyond to other religions? I, for one, would not advocate this because ultimately religion is the most sacred of all experiences, the relation of a human being to his Maker, and I believe with Emerson that in the last analysis "nothing is as sacred as the integrity of one's own soul."

Did Lessing Speak in Vain?

As far as this article is concerned, the immortal Lessing, a great Christian if you will, lived and died in vain. When Nathan, the hero of Lessing's great drama, in response to a deed of benevolence, was greeted by a Christian with the words: "Nathan, you are a Christian," he answered, "What makes me to you a Christian, makes you to me a Jew." *Righteousness is non-sectarian. No man's creed is wrong whose deed is right.* Imagine Lessing, who used the parable of the three rings, speaking about granting tolerance if one religion really believed it was "the one, the only, the true, and the original," rather than proclaiming before God and man that all religions are good if they are lived, and none of them is more than hypocrisy if used as a cloak to cover up base motives! Imagine Lessing pleading for unity with a veiled threat that those who do not conform to the majority would "have trouble because they make trouble"! Imagine Lessing building for an unconscious totalitarianism—the totalitarianism of the majority! Imagine Lessing giving the subtle ultimatum that Jews could no longer expect help from Christians against persecution unless they became fanatic enough to believe they have the only true religion or that they "interpenetrate" to such an extent that annihilation will be the outcome. With what seething sarcasm, with what scathing irony, and with what sardonic humor Lessing would repeat once again: *"Thut nichts der Jude wird verbrannt!"* ("It matters not—right or wrong—the Jew must be burned!")

Never have I seen a more dangerous threat in a great journal edited by a scholar than is found in this editorial: "If the Christian community were once convinced that an impassable gulf is fixed between itself and the Jewish community, precluding any possibility of reaching a higher synthesis through tolerant discussion reinforced by the healing and reconciling forces in such a democracy as ours, its spirit of tolerance would shrivel up." Thousands upon thousands will rise up and refuse to call such doctrines blessed.

The German Example

The formation of the Conference of Jews and Christians was a silver lining visible in the otherwise impenetrable clouds. These efforts are belittled by the editor as being altogether superficial and belonging to the realm of sentiment at best, and possibly sentimentality. If Dr. Morrison is correct when he says that "both Christians and Jews must reject, in the name of tolerance itself, every counsel of lethargic indifference toward issues which make a vital difference in the solidarity and in the character of American civilization," I am wondering whether he is not contradicting himself. In the same article, he has already said that tolerance is possible only on one of two presuppositions, that one will give way to the other or that they will interpenetrate to their mutual enrichment. Germany offers the best illustration of "cultural interpenetration" on the part of the Jews. Nowhere did Jews go further than in modern Germany in giving up their distinctiveness and becoming an integral and often indistinguishable part of the culture of the majority. For doing the very thing that Dr. Morrison advocates, Germany has now thrust the Jew back into the ghetto, disfranchised him, robbed him of his occupation, his citizenship, his right to certain professions, the opportunity to mingle with Christians, and has launched what is called a "cold pogrom" of annihilation and starvation for the Jew.

The Lesson of History

When Antiochus IV demanded "cultural interpenetration" on the part of the Jews with Greeks, Judas Maccabeus cried aloud, "It is all one in the eyes of God whether we be many or whether we be few."

When the Jew was threatened with extinction in the days of the Psalmist—as in Germany and Poland he is threatened today—he did not wince but proclaimed, "I shall not die but live and declare the deeds of God."

When minorities were subtly invited—as they are in this article—to become part of the majority, the Jew insisted, "Thou shalt not follow a multitude to do evil." When tolerance sinks into toleration, there is evil.

When the Jew was threatened with overwhelming force, he caught a gleam of a profound truth, "Not by might and not by strength, but by the spirit of God shall man prevail," and when there was the attempt to have the majority rule in matters of the spirit, the Jew cried aloud, "Let every man walk in the name of his God, and we shall walk in the name of our God forever."

We are a stiff-necked people. We have been guilty of the unforgivable sin—we have refused to die through suicide. We decline Dr. Morrison's invitation —with thanks!

Unless The Christian Century rethinks the Jewish problem, it will not need to rethink the Christian responsibility. There would be no Christianity.

BOOKS

What the Thinkers Think

AMERICAN PHILOSOPHIES OF RELIGION. *By Henry Nelson Wieman and Bernard Eugene Meland. Willett, Clark & Company, $3.00.*

STUDENTS of the philosophy of religion will be deeply indebted to the authors for this venture. A study like this, seeking to bring order out of our present confusion, and to make plain the issues involved, is clearly called for. The body of the volume is given to the survey of present-day philosophy of religion in America. The most important single chapter is that in which the matter of classification is discussed. Four great traditions, the authors say, lie back of western religious thought: supernaturalism, idealism, romanticism and naturalism. The views of the various writers who are discussed are all explained through the dominance of one or another of these influences.

The mark of the supernaturalist group, we are told, is its authoritarianism as to knowledge and its dualistic conception of the relation of the divine and natural orders. Here are placed the traditionalists, as represented by J. G. Machen, E. Y. Mullins and F. L. Patton, and the neo-supernaturalists. Barth and Tillich are the special influences operative in the latter. The main difference between the two groups is found in the fact that the latter are not committed to that world view, with its particular conception of the cosmos, and its ideas of reason and authority, within which the Catholic tradition was formed. The Niebuhrs and Pauck are listed as disciples of Tillich, George W. Richards as the American representative of Barth, and Edwin Lewis and George Cell are added.

The preoccupation of the two authors with the classification adopted apparently makes it impossible for them to consider the long line of thinkers who have held to supernaturalism in the sense of a belief in a transcendent, active, personal God, who is yet in immanent and vital relation to history and nature, the "living God" of Hebrew-Christian faith. The discussion of neo-supernaturalism is interesting, but the Tillich position has had practically no systematic exposition in this country, and the Barthianism of Richards seems rather confused.

The idealists are classified as absolutists, personalists and mystics. The place of the mystics here is not so clear, for they cut across all the lines proposed in this volume and one feels that the effort at neat classification gets in the way of the true picture. For what will you do with a group that includes idealists like Royce, Hocking and Charles A. Bennett, naturalistic thinkers like Santayana and Baker Brownell, a personalist like Buckham, and an "evolutionary theist" like Boodin?

I find it interesting to note the respect shown for the personalism of Edgar Brightman, apparently because of the more empirical method of Brightman's treatment of the problem of evil. The volume has gained through incorporation of a longer article by Brightman setting forth the position of personalism, as well as by his statement in the closing symposium, which is the most incisive and illuminating of the six component contributions. Royce and Hocking deservedly receive special consideration among the absolutists, Urban, Leighton, Cunningham and Adams being the others mentioned. Whether these are as "absolutistic" as is implied in the definition of the Absolute here given is another matter.

Under romanticism we have grouped the very diverse "ethical intuitionists" and "esthetic naturalists," bringing the illusionism of Santayana under the same heading as the theism of William Adams Brown. Santayana is romanticist because he follows "the soul's surmise," though it leads only to a dreamland of "essences" which exist for the contemplative mind alone.

The ethical intuitionists are again divided, more for convenient grouping apparently than for any material ground, into the philosophical and theological groups. Such writers as Macintosh and Horton will hardly welcome the label romanticist, insisting, as they do, upon a theology that shall be empirical and realistic. In his contribution to the closing symposium Macintosh declares vigorously that the experience of God in religion as saving help implies scientific knowledge of an empirical reality, and points out that the "philosophical tests of value and scientific tests of truth" are given a definite place in connection with intuition and the certitudes of faith." The suggestion of an either-or classification is clearly not welcomed here.

The final group is that "rooted in the tradition of naturalism." Once more the problem of definition and classification presents itself. The naturalism here considered is a very different affair from that denied and discussed by such writers as James Ward, Rudolf Otto in his "Naturalism and Religion," or Professor Perry. It comprises men who reach not only theism but a personal theism, who not merely concern themselves with a world of values but make this world the clue to the interpretation of the whole. It even includes R. L. Calhoun, who holds, in the authors' words, that belief in God does not come "from response, observation, and reason directed to the process of nature in which we live," as naturalism suggests. The differentia of the group would seem to be a strongly empirical bent and the refusal of a dualistic conception of revelation as a one-way process. But this is hardly a differentia that differentiates, for it would be accepted by men in every one of the other groups, including even that labeled neo-supernaturalist.

Leaving aside, however, this matter of definition and classification, the substance of this section is most interesting. Here is made clear the growing empiricism, the realistic and non-authoritarian temper of this age. To make the picture true, these very elements might well have been noted in connection with the "idealists" and "romanticists" as well. Similarly in the consideration of these "naturalists" one is impressed with the degree to which naturalism has moved to the right. It is not simply that a vigorous idealist like Boodin is included here, but that this idealism runs through the whole group, while more thoroughgoing naturalistic thinkers like Santayana and Brownell are excluded from the division.

It is on this side of classification and definition that the volume is likely to be most criticized. Quite naturally the classification was determined by the authors' own point of view, and they themselves frankly avow its difficulties. The publishers' blurb really conveys the severest criticism. We are told that "the confusion of testimony" in this field is here "reduced to a few simple differences which are so clearly stated that the non-technical reader can understand them." Fortunately the naturalism which is more and more idealistic, the idealism that is increasingly empirical, the supernaturalism which renounces the old dualism, in general the refusal of men to be neatly labeled and pigeonholed for the convenience of students, stands in the way of all such claims. And it will be most unfortunate if the uninformed reader takes his clue from such a statement or lays too much stress on this classification. But possible criticism from this side must not prevent the ap-

preciation of so interesting and informing a volume breaking new ground in this field.

HARRIS FRANKLIN RALL.

Books in Brief

MY LIFE AND WORK. *By Dr. Adolf Lorenz. Charles Scribner's Sons, $3.50.*

Dr. Lorenz is the most famous of all orthopedic surgeons—famous alike for his skill in the practice of "dry" surgery and for the unconquerable spirit which enabled him to achieve success in this field after his professional career seemed to be blocked by a cutaneous affection which prevented the practice of ordinary surgery. More than that, he is a buoyant personality who has enjoyed life tremendously and who puts into the story of it a good deal of the infectious gaiety of his own nature. It must surely have been remarked before that he looks a good deal like Bernard Shaw.

PHRASE ORIGINS, A STUDY OF FAMILIAR EXPRESSIONS. *By Alfred H. Holt. Thomas Y. Crowell Company, $2.00.*

Partly a dictionary of slang and partly a glossary of colloquial idioms, this book presents a large amount of miscellaneous information about the quirks and oddities of language. At times the compiler wanders from his main theme to give the origin of familiar quotations, but a subject so vast as that can obviously be treated in only a very fragmentary way in such a book as this. The most interesting part, and by far the largest part, of the contents has to do with phrases beneath the dignity of Bartlett but common in conversation. But as to the origin of many of these phrases the explanation works out to the equivalent of "nobody knows."

CONSTITUTIONAL LAW OF THE UNITED STATES. *By Hugh Evander Willis. The Principia Press, Bloomington, Ind.*

This 1200-page treatise on constitutional law is primarily a textbook for students and a manual for lawyers, but at the present time the theme is of interest and importance to all intelligent laymen. The author has been for many years a professor of law. As might be expected therefore, he has a proper respect for the supreme court. His introductory remarks however on "the doctrine of a dual form of government and the doctrine of the supremacy of the supreme court" (pages 9 and 10), ascribing the origin of these doctrines to Chief Justice Marshall rather than to the makers of the constitution, seem to this reviewer to be misleading. If he means to say that these doctrines are not in the constitution but were added to it by judicial decision, that position would have to be challenged. If he means that the acute mind of Marshall discovered them in the constitution, that is something quite different. The discussion of the new deal policies is sympathetic but critical. The author is distinctly a progressive. He is of the opinion that the Roosevelt program has not gone far enough to solve the problems of debts, unemployment and the balance between production and consumption, and that these three problems, "like diseases afflicting the capitalistic system," are likely to kill the patient if they are not solved. It is his opinion that the solution must be found by going forward, not by going back, and that the constitution and the supreme court should be the instruments of this advance rather than obstacles to it.

JEWS IN AMERICA. *By the Editors of Fortune. Random House, $1.00.*

This is less a study of anti-semitic sentiment in the United States than an estimate of the grounds for such sentiment. The conclusion is that "American organized anti-semitism is a poor thing," and that the grounds for it are poorer still. The Jews do not monopolize industry or banking in the United States. There is no such things as the "Jews' share" of business, any more than there is a share that can fairly be allocated to Presbyterians, Scandinavians, Odd Fellows or Phi Beta Kappas. None of these constitute a group entitled to just so much and no more of the nation's business; neither do the Jews. Moreover it is not true that, even when that test is applied, the Jews are disproportionately potent. The most significant field of Jewish influence is indicated in the statement, after a survey of the press, the movies, the theaters and the radio, that "half the opinion-making and taste-influencing paraphernalia in America is in Jewish hands."

CORRESPONDENCE

The Stimson Doctrine and Ethiopia

EDITOR THE CHRISTIAN CENTURY:

SIR: Today's press dispatches blithely announce news of the biggest battle up to date in Mussolini's "civilizing war" against Ethiopia. The callous acceptance of day-to-day reports on the progress of this psychopathic adventure is the more appalling with the realization that some governments are plotting how best to reward the Italian "bully," without it becoming too apparent to their respective peoples. Coincidentally, these same governments are loading their peoples with billions of dollars worth of armaments, ostensibly for the purpose of repelling just such flagrant acts of aggression.

In the mess of muddled thinking of all shades of militarism and so-called pacifism, there is just one clear-cut policy, that enunciated in 1931 by former Secretary of State Henry L. Stimson, the declaration of non-recognition of military conquest. The Stimson doctrine was accepted and applied by the League of Nations in the case of Manchukuo, which to this day has not been recognized except by one lonely state, Salvador. The broader the grin on Mussolini's face over his military success in Ethiopia, the more urgent is the reemphasizing of the Stimson doctrine. Our government, our press, and organizations and individuals opposed to the Mussolini adventure should reiterate their adherence to this doctrine, which would remind Mussolini that his "civilizing campaign" will not lead to recognition of Italy's conquest of Ethiopia even if the dictator's flag should fly from every mud hut, house and palace in Ethiopia. And that ravaged country will find comfort in knowing that its horrible suffering does not also mean the loss of its independent nationhood.

New York, N. Y. EDITH WYNNER.

One Secretary Not Interested

EDITOR THE CHRISTIAN CENTURY:

SIR: Hopelessly out-of-date and pitiably uninformed is the comment that I cannot refrain from making on your editorial, "Set Missions Free." As long ago as 1926, a careful survey listed 153 union educational institutions in fifteen countries. Seventy missionary boards share in these unions. The Presbyterian (U.S.A.) board was in 48, the Methodist Episcopal board in 40, the American board in 24 of these unions. In two of these institutions, Cheeloo university in China and the Women's college in Madras, twelve boards were working together. There were more (45) union theological seminaries and Bible schools than any other class of union institutions. It is well known that the union theological education in Montreal was inspired by the example in Bangalore, India.

Even in the organization of the church itself, to suggest denominational bondage is inapt. There is not enough space in this letter to give the list of autonomous and union churches in Asia, Africa and Latin America. It is anachronistic to think of foreign

missions in terms of the expansion of American denominations.

And of every phase of Christian work, including your reference to wider ranges of service, there is much of which you are apparently unaware. Have you not read "Modern Industry and the African"? Do you not know that, with the aid of the Carnegie corporation, we have begun to make African moving pictures? Or that Chinese Christians maintain their own broadcasting station in Shanghai?

You write of another study! We have now thirty volumes or more of reports of survey commissions of the last ten years. We know enough for the formulating of any kind of program that is wanted. What we need is action in support of programs already approved.

Missions essentially are an expression of an evangelistic purpose that is willing to pay the price of its accomplishment. There are as many kinds of missionaries and missions as there are kinds of Christians. Those who really desire to do something can readily find others of similar mind already at work with whom they may join forces. No new board is needed, for the organization already exists with which you can do what you want to do.

There are already too many undenominational boards. They have been organized by different groups for various reasons, and not a few because such groups considered the denominational boards to be too liberal. And now you suggest another! Why?

We shall welcome the opportunity to accept the challenge of anybody who wants to give any large or small gift for a term of years to undertake any really worthwhile Christian service anywhere, and to supply the address of the board that will help that person to carry out his good purposes. Frankly, we are not interested in people who only talk about how others should do their work. We are eager to know more folks who want to do something themselves.

New York, N. Y. A. L. WARNSHUIS,
Secretary, International Missionary Council.

Rural Churches in Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express my deep appreciation of your editorial, "Set Missions Free," which appeared in the April 15 issue of your journal. Surely some such point of view of foreign missions is the one we must take in the future. It is inherent in the philosophy of Kagawa, as I understand it. We must seek to develop a world cooperative brotherhood. It was with real concern, however, that I read in the issue of April 22 the statement about "Kagawa's Rural Churches—What Are the Facts?" You have not, to my mind, given the facts. May I present them as I understand them through having been related to, or practically in, all of the meetings which determined the outcome?

1. There have been many adjustments in Kagawa's program because of some special interest. The lifelong friendship of Kagawa with many of the leaders in the foreign missionary movement and the significance of this particular gathering at Asbury Park, led naturally to an adjusted schedule to include this meeting. Kagawa had spoken about these thousand churches before he presented the idea at this conference. I had heard about them at Indianapolis. It was just a little more fervid and pointed appeal before this large gathering which led to the motion to adopt the raising of this fund. Kagawa was overjoyed at the result. It was the culmination of a vision he had had for some time.

2. "The campaign with field secretary and usual concomitants" is a rather misleading phrase. I was privileged to sit in all the meetings where this procedure was planned and discussed. The problem was to find a way to raise this special money so that it would not interfere with the regular program or the funds for Kagawa's own work, which he was securing, as honoraria, while in America. The Foreign Missions conference leaders did not want to jeopardize his own returns, nor did they desire to appear as taking advantage of his lecturing in any community by attempting to raise this fund while he was there. They sought the counsel of the National Kagawa committee, and of Kagawa himself, and it was finally decided to secure a man who would go to each community after Kagawa had been there and attempt to raise the funds then. No other solution was apparent. The whole matter was openly arrived at in joint meetings as the only possible way in which this money could be secured.

4. Other letters have come from Japan besides the ones mentioned. They offer high praise and thanksgiving for this effort. It is a part of the Kingdom of God movement in Japan. It is the third great stride they are making toward their goal for one million Japanese Christians. It is, at the same time, part of the development of cooperatives in the rural areas. It is not only rural churches, in the narrow sense, but rural schools, rural cooperative centers, that Kagawa is after. It is absolutely consistent with the editorial about "Setting Missions Free."

Let us all combine our efforts to secure these thousand rural church and cooperative centers.

Church and Mission Federation, J. HENRY CARPENTER.
Brooklyn, N. Y.

As Missionaries Saw the Rural Church Plan

EDITOR THE CHRISTIAN CENTURY:

SIR: With regard to your editorial entitled, "Kagawa's Rural Churches—What Are the Facts?" in your issue of April 22 I would like to make the following statement: Being home on furlough from Japan I had the privilege of attending the sessions of the Foreign Missions Conference of North America held at Asbury Park. I was present at the morning session when Dr. Kagawa delivered his address which so greatly stirred the entire conference and which resulted in the approval of a proposal that steps be taken to provide the funds necessary for one thousand rural chapels. I think I am correct when I state that the impression made at the time was that these chapels were to constitute a gift to Dr. Kagawa and his work in recognition of the deep interest with which the conference had listened to his address and as an aid to him in making Japan Christian.

Others from Japan were present; some home on furlough, others who had formerly served there but who are now connected with mission boards in various capacities. At the close of the session there was a rather informal discussion of the action of the conference which a number feared would create an unfortunate situation in Japan. This informal discussion led to a group meeting around the dinner table that evening. Included in this evening group were certain officers of the conference, a number of officials of various boards and quite a number of missionaries from Japan.

There was unanimous approval of the wonderful message which Dr. Kagawa had brought to the conference; the missionaries were united in their appreciation of the courtesy of the conference in desiring to express its appreciation of Dr. Kagawa and his work in the manner proposed; there was likewise quite a definite feeling that such an action by the conference was premature. For one thing, no satisfying data were available as to whether one thousand such chapels are needed in Japan. Moreover, there was the question of personnel for taking care of these chapels as well as the location of the chapels. This last matter would naturally be one of vital importance to the communions at work in Japan. These and other reasons all pointed to the fact that, before an aggressive campaign should be inaugurated toward raising the funds, the matter should be presented to and be gone into fully by the National Christian council in Japan which, being the central representative body of the communions at work in Japan, would naturally have the final voice in the matter. It was felt too that Dr. Kagawa would be invaluable in this matter in conference with the National Christian council. There was the feeling that these chapels, in case they were given, should be given through the National Christian council to the whole Christian movement in Japan rather than to Dr. Kagawa or to one unit of the whole Christian movement. This was the impression I had at the close of that evening conference.

In closing may I state that we were later informed that a conference had been held with Dr. Kagawa and that he had gladly agreed to such a procedure as we who knew him felt that he would.

So, if the matter has been handled as it was planned to be

handled, I cannot understand the confusion which you state exists concerning the project.

New Haven, Conn. THOMAS A. YOUNG.

[Mr. Young's letter, which coincides with our understanding of what happened at Asbury Park, deepens rather than clears away the confusion with regard to this matter. Is the current campaign, employing a field secretary to solicit funds, being conducted *after* making the studies and obtaining the approval indicated by Mr. Young? We have heard of no action by the Japan Christian council other than approval of the proposal that any money received shall be expended under its direction; the question of the need for, location and staffing of the thousand rural churches has apparently been left in abeyance.—THE EDITORS.]

Cause and Effect?

EDITOR THE CHRISTIAN CENTURY:

SIR: Since the twentieth century began, more earthquakes, fires, floods, tornadoes, droughts, dust storms, insect plagues and other calamities have afflicted this country than during any other equal period in our history. During the same period millions have been killed and injured by autos; divorces have multiplied; crime and corruption have honeycombed the nation; false and injurious doctrines have sprung up like weeds and choked the wholesome growths of truth, virtue and honor; atheism has spread, and the church has died. But who takes it to heart? We are killed daily, and draw funny cartoons about it.

"Cranks" who say that these evils are due to our sins are backed up by the "cranks" Moses and Jesus who said that nations are punished thus for sins.

Coeur d'Alene, Idaho. CHARLES HOOPER.

Attacking Burchard's Claim to Fame

EDITOR THE CHRISTIAN CENTURY:

SIR: Isn't it about time to retire that myth about Burchard being responsible for the defeat of Blaine in 1884? It was concocted in the first place because somebody had to be the goat, and it was safe to pick on a helpless preacher. But there is no excuse for keeping alive a theory that has never had any basis in fact.

To change the result it was necessary to change more than five hundred votes, and there is no reason for believing that five were changed because of Burchard's speech. Blaine had already lost the rum vote because of his endorsement of prohibition in Maine, and no sane person expected him to carry any of the states that had recently been in rebellion. The Catholics were friendly because his wife was a Catholic, and he had a record of friendliness to the church. No good reason has yet been given why anyone who had decided to vote for him should have changed his mind because of Burchard's speech.

The bad weather on election day kept enough republican voters from the polls in the rural districts to account for many more than the few votes by which Blaine lost New York. But if the weather had been ideal, and Burchard had never been born, the result would have been the same. Tammany had a system in those days of holding back the returns from New York city until complete returns had been received from upstate, to know how much majority for the city was needed. Tammany defeated Cleveland four years later as a punishment for his independence. In 1892 the old guard wanted Harrison defeated for the same reason, and the old guard and Tammany were always friendly.

Burchard had nothing to do with the result in 1884. Tammany may have encouraged the belief that he had, as a smoke screen to cover up their peculiar methods.

Avon, Conn. E. M. GOODWIN.

Due Process of Law

EDITOR THE CHRISTIAN CENTURY:

SIR: The minority opinion in the stockyards case, recently handed down along with the majority decision, throws much needed light on a question which has long puzzled intelligent persons, namely, what is the exact meaning of the phrase "due process of law" as used in the federal constitution and applied by the courts in annulling legislation? When action is taken by a governmental agency under an act duly passed by congress and approved by the President, or repassed over his veto, is that action lawful and proper? Has the guaranty of due process of law been fully extended? If not, what else, what more, is required by that guaranty?

In the case above referred to the minority—Justices Brandeis, Cardozo and Stone, the so-called liberal members of the supreme court—answer that question. In the language of Justice Brandeis: "The inexorable safeguard which the due process clause assures is not that a court may examine whether the findings [of an agency of congress] as to value or income are correct, but that the trier of the facts shall be an impartial tribunal; but no findings shall be made except upon notice and opportunity to be heard; that the procedure at the hearing shall be consistent with the essentials of a fair trial, and that it should be conducted in such a way that there will be opportunity for a court to determine whether the applicable rules of law and procedure were observed." Under this rational definition of the due process of law clause, it is clear, the courts are without power to review and set aside findings of fact by commissions acting as agents of congress.

The majority opinion in the stockyards case gives no other definition of due process of law, which fact is greatly to be regretted. It claims for the courts the authority to review and set aside findings of fact, however. It should tell us just what, in its opinion, due process of law means and requires of congress and its agencies. Does that clause mean that the courts are supreme and can substitute their standards and judgments for those of congress and its agencies? Hardly. But, if not, then just what does due process cover and guarantee? The minority definition seems perfectly sound and sufficient.

Chicago. VICTOR S. YARROS.

The Question Box

In a book I have seen there are quotations from "The Aquarian Gospel of Jesus," giving alleged statements and incidents from the life of Jesus. How old is this so-called gospel, and where did it originate? H. M. B., Chesterton, Ind.

I DISCUSSED the "Aquarian Gospel" and several other fraudulent books purporting to deal with the life of Christ and other biblical narratives, in the Question Box of March 21, 1934. The whole subject of recent alleged "gospels" and other works of the sort is discussed in a small book by Professor Edgar J. Goodspeed of the University of Chicago (The University of Chicago Press, 1931, $2). The title of the book is "Strange New Gospels."

The author of the Aquarian Gospel was Levi H. Dowling, and it was published by him in Los Angeles in 1911. He became a believer in the Akashic Records, so-called, a mythical work, by means of which he was able, he claimed, to explore the past with certainty. He constructed this pretended life of Christ, drawing on the New Testament, some of the apocryphal gospels, and an imaginary narrative by a man named Notovitch, who pretended that he had been in Tibet and found there in a monastery a work called "The Life of Issa, Best of the Sons of Men."

This purported to tell the life of Jesus through his early years, and his journey through the orient, his contact with famous teachers, and other wonders of his life. This work was shown by scholars to be completely baseless. There never has been such a work found in any library. It was a money-making fraud, palmed off on the credulous.

The Dowling work is similar in character, though not so clever. It is full of glaring mistakes of fact and quotation, and could deceive no one really familiar with the New Testament and the apocryphal literature.

Dr. Goodspeed's book exposes these and several other impostures, such as "The Crucifixion of Jesus, by an Eye Witness," "Pilate's Court, and The Archko Volume," "The Confession of Pontius Pilate," "The Letter of Benan," etc.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Protest Field Mass in Texas

Episcopal Organ Holds Army Display Incongrous in Religious Ceremony —Hold Young People's Forum

(Correspondence from the Southwest)

WACO, April 30.—Amid the numerous meetings being held by the Emergency peace campaign, under the leadership of Sherwood Eddy, James A. Crain and a group of southwestern educators and pastors, it is not surprising that the military field mass conducted by the Roman Catholics on San Jacinto battlefield, April 21, as a Texas centennial observance should have evoked so much protest. This celebration of Texas' natal day, though attended by 100,000 people, called forth such expressions as this, from the Episcopal Texas Churchman:

"We are glad that our Roman Catholic brethren had the privilege of emphasizing the note of divine providence in our history at the 100th anniversary of the first San Jacinto day. Yet there creeps into our minds a curious picture of incongruity between the sacrament of the Lord's supper and a military field mass—the sacred altar to the Prince of Peace and the spectacle of armed soldiers, standing stiffly at attention, or else firing salutes at the consecration and elevation, the volleys from the army guns taking the place of a bell ordinarily rung. It does not seem reasonable that the sacred moments of the upper room and the solemn memorial which he there gave was intended by him as an adjunct to any military demonstration. It is to be regretted that such a solemn celebration in our state history should have been so unseemly."

* * *

Young People's Conference Faces Modern Issues

Two hundred and forty-nine young people from 14 churches and seven youth organizations came together for a three-day religious forum at Beaumont April 1, 2 and 3 with the theme: "Personal Faith as a Means to Social Creativeness." In the registration 53 were not identified with any organized church groups in the city. Rev. Bert Helm of Schulenberg, a newcomer to the state, was invited to be the leader. In the initial evening's meeting the speaker spent the hour on "Faith" and the personal element involved in establishing a basis for the social implications of the Christian faith which was discussed on the following two evenings. On the second evening, using the subject "Thoroughbreds or Mongrels," he opened the forum session with a challenge to think on the problems of economics, war and peace, closing with a discussion of race relationships. On Friday evening, he talked on "Freedom of Speech."

It is reported that reactions within the city brought some orthodox objections and misquotations and misinterpretations as to what really happened, but a conviction on the part of those composing the forum that it marked significant progress in that section.

* * *

Interfaith Cooperation In Gulf City

W. P. Reiviere, pastor First Presbyterian church, Victoria, reports unusual cooperation among the churches of his Gulf coast city, as shown in a recent pastor's luncheon, also joint participation of Catholics, Lutherans and others in funerals and in the pre-Easter meetings. The Methodist revival was conducted by the Episcopal rector. Foreign mission secretary J. O. Reavis held a successful revival in the Presbyterian church there in which there was general cooperation.

* * *

Announce Faculty for Summer School

The Texas pastors' school, announced for Southern Methodist university, June 15-26, will offer on its faculty such notables as Frederick B. Fisher, pastor Central Methodist church, Detroit; Herbert L. Willett, University of Chicago; Channing H. Tobias, commission on cooperation; W. M. Alexander, secretary of the Methodist board of education; Clarence T. Craig, Oberlin; Walter M. Horton, author and teacher; Karl R. Stoltz, Hartford; Leland Foster Wood, Federal council of churches, and many Texas Methodist leaders.

* * *

And So Forth

Baptists rejoice in the completion of an adequate new church building, thoroughly modern, at Victoria, A. J. Carson, pastor.

The coming of W. Douglas Hudgins from Nashville, Tenn., to the pastorate of the large Broadway Baptist church, Fort Worth, as successor to W. R. White, who for two years has been with the First church, Oklahoma City, is hailed with much warmth.

Baptists will open the Hall of Religion programs at the Texas centennial June 6 with addresses on successive evenings by George W. Truett, Pat M. Neff, C. O. Johnson, R. G. Lee, and M. E. Dodd. They will have another week of pageantry in October, under the general direction of T. C. Gardner. Other denominations will have similar allotments of time and are preparing impressive programs to be announced soon.

JOSEPH MARTIN DAWSON.

Miss Royden to Leave Guildhouse Post

Miss Maude Royden announces that she will leave Eccleston Guildhouse, London, at the end of the year. Under her ministry the Guildhouse has stood for many good causes —world peace, the betterment of the condition of the poor, an enlightened interpretation of religion, and woman's right to exercise the functions of a Christian pastorate. She is leaving her pastorate on Eccleston-square because she finds her strength inadequate to combine the duties of the Guildhouse with the crusade for peace to which she now feels herself specially called. Following next Christmas Miss Royden will visit America for a peace campaign similar to that which Mr. Lansbury is now conducting.

Methodists Open General Session

Quadrennial Address Defends Attacks on Social Injustice—Unification of Three Churches Approved

(Special Correspondence)

COLUMBUS, O., May 2.—Yesterday the general conference of the Methodist Episcopal church opened here with Bishop Nuelsen of Europe in the chair presiding over the inaugural celebration of the holy communion. More than 600 delegates from 127 annual conferences spread across four continents were present. There are many Methodists in Australia, as well, but they belong to a different branch of the family. On the first roll call there were no delegates from Italy or northeast Germany. But the rest of the world seemed fairly well represented.

Today the episcopal address, prepared by Bishop Edwin H. Hughes, was delivered. It may prove to be one of the significant documents of this confused decade. It must have cost Bishop Hughes an enormous amount of toil. Concerning the matter of unification between the Methodist Protestant church, the Methodist Episcopal church and the Methodist Episcopal church, south, this document says: "We doubt not that our action will be decisive and triumphant." The utterance brought a great wave of approval. Unification will pass even though there are Negroes within Methodism who are against the idea. One ventures the guess after talking with the Negro delegates that more Negroes are opposed to unification in its present form than favor it.

Strong Opposition to War

The bishop's address dealt with militarism plainly, declaring that for the militarist there is scant place in Methodism and adding, "If he flees from Methodism because of our pronouncements on peace he will find that, feeling persecuted in our city, he has no other refuge in Protestantism. The olive branch and the dove will greet him at every entrance." The statement concerning munitions manufacturers was even stronger.

The portion of this document which dealt with prohibition was pointed and filled with much sense. And the applause of the hearers indicated that all the foes of John Barleycorn are not yet dead. The Methodists, at least, hold this fight has only begun.

The section dealing with the history and implications of the so-called social gospel marked a new official advance for Methodism, and for the most part gave much heart and comfort to the progressives. Methodists dwelling in Germany could receive small comfort from that part of the statement which said: "But we do now assure the Jewish people that our sympathies are with them and our hearts for them amid the persecutions which they are facing in many places. All the resolutions

of our scattered groups have been against these social and political discriminations."

Social System Under Fire

It was asserted that in Methodism there is a place for the followers of Rauschenbusch as well as of Moody. And when one recalls how American Methodism almost seemed to become a department of the republican party when Mr. Hoover was elected President, it is surprising to read in this place: "We must keep the church free from definite party affiliations in politics." None can now speak of the "Methodist Republican Church!"

Perhaps the most significant statement appearing in this document is that on radicalism: "The indisputable statement that Christian principles should be applied to industry is nervously met by the charge that the speaker has become radical. Directly good men are so obsessed by an imaginary menace that they cannot see the obvious faults of the social and financial system. The critic is regarded as an enemy, whereas he may really be the long-run friend. So it occasionally happens that some of the best men are represented as the country's foes, while commercial representatives who take millions in unearned salaries or in subsidies for watered subsidiaries receive no stern condemnation. Without now debating the merit or demerit of the so-called capitalistic system, it may still be said with assurance that the best way to preserve it for its claimed service is to make an honest endeavor to purge it of its wrongs and excesses." Tremendous applause greeted Bishop Hughes at this point.

Bishop's Conduct Assailed

That the bishops should have presented an address of this sort seemed the more significant in view of a meeting of the Methodist federation for social service which immediately preceded the opening of the official conference. On April 29 this organization, which has drawn the fire of the recently organized Conference of Methodist laymen, the Hearst press and other defenders of the status quo, met to draw up its regular report to the Methodist governing body. It indicated belief that the capitalistic system has about broken down, it repudiated war, it endorsed the cooperative movement and it called for the establishment of some sort of social control other than that exercised by the profit motive. But the real interest of this pre-conference gathering seemed to center in the discovery that the bishop of the Pittsburgh area, Dr. Adna Wright Leonard, had used the powers of his office in an attempt to block the holding of a regional conference of the social service federation at Allegheny college, Meadville, Pa., on April 13.

Bishop Leonard, it was alleged at the meeting of the federation, not only attempted to dissuade Methodist ministers from attending the conference of the federation at Allegheny college, but issued a circular letter to the ministers in his area in which he sought to have the meeting cancelled. When President Tolley, of the college, declined to withdraw the invitation to hold this meeting in the Allegheny chapel, delegates were told that the bishop sought to put pressure on the president through the chairman of the college board of trustees. Evidently Allegheny college is one of those old-fashioned schools that still believes in academic freedom, because the meeting took place.

Because of Bishop Leonard's conduct, which members of the federation for social service held was "arbitrary," "autocratic" and "an unbrotherly interference with the rights of a Methodist minister," the federation issued a protest and voted to ask the judiciary committee of the general conference whether any bishop has a right to use his office for such purposes. No official charges, however, were preferred. The press reports Bishop Leonard as being in favor of an official commission to speak for the church in social matters. Presumably he would like to see the federation for social service, which called his recent conduct "unwarranted interference with the rights and liberties of the Methodist ministers," abolished.

The hearty reception received by the Episcopal address made the progressives in the Methodist ranks feel that the church would not repudiate them in the long run. This much is clear: There will be no split in the Methodist church over the "social gospel" issue. And this for two reasons: 1. It is impossible to get any large majority of Methodists aroused over doctrinal matters. It may be because the Methodists are spiritually wise, or it may be that they are ignorant of theology! 2. The real heretic among the Methodists is the man who violates the eleventh commandment, "Thou shalt not rock the boat."

[LATER]

On May 4 the Methodist general conference approved the plan for unification of the three principal branches of American Methodism by a vote of 470 to 83. Opposition to the adoption was led by Dr. L. O. Hartman, editor of Zion's Herald of Boston, Dr. E. F. Tittle of Evanston, Ill., and Negro delegates. The plan now goes to the annual conferences, where it must obtain the approval of three-quarters of these bodies.

ROBERT LEONARD TUCKER.

American Students Oppose Neutrality Law

College students are opposed to the present neutrality law and the Nye-Maverick bill as isolationist, according to the Nation and the Foreign policy association, which have just announced the result of a nation-wide editorial contest for college students on the subject, "Will neutrality keep us out of war?" Entries were received from 115 colleges in 38 states. An overwhelming majority of the students competing stood for greater international cooperation and most of them favored American participation in the League of Nations. The first prize was awarded to Marion J. Donnelly, a senior in the economics department of the University of California. The second prize of $25 went to William H. Hight, jr., a senior in the department of journalism at the University of Wisconsin.

Bishop Perry Will Sail for Europe This Month

Rev. James DeWolf Perry, Episcopal presiding bishop, will sail from New York May 28 for his annual visitation of the American Episcopal churches in Europe, which are directly under his jurisdiction. Bishop Perry will visit Paris, Geneva, Florence, Munich, Dresden and London.

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Episcopal Church In Unity Drive

Laymen Join Clergy in Cooperation Plea —Conduct Interfaith Prayer for Jews —May Day Sees 'United Front'

(Correspondence from New York)

NEW YORK, May 4.—In a lengthy statement, echoing the appeal of the annual report of New York's greater federation of churches, 27 prominent leaders of the Episcopal church—laymen as well as clergy—have appealed to the wider membership of the city to "join forces with the federation under its new and able leadership for the constructive service which local needs and problems demand." The report adds that "within this combination of local churches we shall find ourselves in congenial relationship with other communions which, spiritually as well as geographically, are our neighbors." "Such cooperation," it continues, "involves no compromise or embarrassment, but on the contrary, contributes directly to clearer understanding, more sympathetic fellowship and more effective action."

Among the signers of this statement, which will be sent to every church in the city, are Walter Russell Bowie, Karl Reiland, Howard Chandler Robbins, Frank S. Hackett, Henry Goddard Leach, Frank L. Polk, Henry C. Stuart and others, all members of the president's committee charged with the responsibility of making a detailed report of the status of the present relationship of the Protestant Episcopal church to the greater federation.

* * *

Interfaith Prayer for Jewish Refugees

More than 2,500 Protestant churches joined 381 Catholic churches and 125 Jewish synagogues last weekend in a common prayer for Jewish refugees. Led by Cardinal Hayes, Rabbi Samuel J. Levinson and Dr. Samuel McCrea Cavert, churchgoers asked that "the unfortunate children who in many lands are grievously oppressed and persecuted, the victims of arbitrary injustice and racial pride . . . malice and hatred," might be "delivered from their tribulation and again enjoy peace and tranquillity."

* * *

Greater Federation Expands Social Service Program

The annual report of the greater New York federation, recently issued, to which the Episcopal statement quoted refers, suggests the scope of the program upon which local Protestantism is urged to unite. It reveals that during the past year more than 2,000 Sunday school teachers took training courses in 13 conveniently located institutes and under the sponsorship of Columbia university. Asking itself what the church in this city would do if it were united the report shows how the federation has aligned itself with pressure groups seeking the reconstruction of city slums and the expansion of recreational facilities. It has begun to explore the entire problem of metropolitan health and hospitalization; it has exposed the sweatshop evil and has fought for the child labor amendment; it has played a conspicuous part in the promotion of interracial friendliness and it has sought to "permeate the whole church with an active effort for world peace and international good will." These activities, already united under the leadership of the executive secretary, Dr. Robert W. Searle, will now be carried forward under the sponsorship of an even greater Protestant unity, the special concern of the new president of the federation, Charles H. Tuttle. The report of the Episcopal leaders may be regarded as Mr. Tuttle's first major achievement in this direction.

* * *

May Day Parade Successful Symbols of United Front

An immense army of May day marchers, with a gaiety and a unity of purpose never before achieved, marched up Seventh avenue, across on 30th street and down Fifth avenue to Union square as New York's contribution to America's united front movement. Labor groups counted their marchers by the thousands, and so did the public schools. There were also hundreds of teachers, nurses, chemists, accountants, artists, musicians and many other white collar groups. Ministers and theological students were strongly represented. Fifty bands enlivened the demonstration as did many impressively decorated floats and banners. "War is hell; to hell with war," chanted the marchers in no uncertain tones. Capitalist decline and the danger of fascism also came in for conspicuous attention and dramatization. Perfect weather smiled upon the marchers. Said the radical press: "300,000 and the first great promise of a united front in America"; "40,000," countered the Times, World-Telegram and Tribune. The promise of the united front was certainly there, and it is my estimate that there were about 75,000 participants in this parade.

* * *

Bishop McConnell Warns Churches Against Business Ventures

Echoes of Bishop McConnell's report to the general conference in Columbus have been heard in New York city. Recalling that in 1932 he had warned against "the uncertainty of the prospects of the Methodist churches in and around New York which had gone into business ventures in connection with their church . . . in the hope of securing rental returns to help the church," he added that the experience in New York was not such as to justify further attempts of the sort. The bishop mentions no particular enterprise by name but it is no secret that skyscraper churches in this city have been, in practically every instance, intolerable financial burdens on the congregation, and conspicuous business failures.

* * *

Save the Children Fund Increases 1936 Budget

Twenty thousand American children in our southern mountain regions suffer a fate comparable to that of the children of Hungary who "have practically no clothing and little food." This according to a statement made recently by Miss Marie Butts of Geneva, member of the executive board of the International Save the Children fund, at a benefit luncheon in New York city. The need for prompt aid was emphasized by all the speakers. The Save the Children fund—with headquarters at 156 Fifth avenue—has no endowment and counts on the contributions of those who are interested in its purposes.

* * *

Methodist "Bishop-Maker" Announces Retirement

Dr. James R. Joy, chairman of the editorial board of the national Methodist Christian Advocate and editor of the New York Methodist Christian Advocate, has set June 1 as the date of his retirement. Dr. Joy, a layman, has been in charge of the Advocate for the last 21 years. For 11 years previous to that he was assistant editor under the late Dr. James Buckley, whose title as "Bishop-maker" he inherited.

EDWIN T. BUEHRER.

Plan Summer Theological Courses in Chicago

Announcement is made of the joint summer session of the Chicago Theological seminary and the Divinity school of the University of Chicago. The first term is scheduled for June 22 to July 24; the second term, July 27 to Aug. 28. Special features this year include courses on current economic problems by Prof. Paul H. Douglas and a course on pastoral counseling by Rev. Donald Beatty, chaplain at the Elgin State mental hospital. Prof. L. B. Fallis, whose courses in public speaking were popular last summer, will be present again this year. The divinity school of the university is again bringing to the summer session Prof. Robert L. Calhoun of Yale who will lecture on the philosophy of religion and Dr. Thornton W. Merriam, director of the National council on religion in higher education, who will conduct courses on religion in higher education. In addition to these features there will be presented a well-balanced curriculum presented by able instructors. Full information with detailed program may be obtained by addressing Chicago Theological seminary, 5757 University Ave., or the Divinity school, University of Chicago, 5756 Ellis Ave.

New York Lutherans Plan Celebration

Celebration of the 150th anniversary of Lutheran church organization in the state of New York will occur in connection with the annual meeting of the United Lutheran synod of New York, in Albany, June 8-11. The business sessions will take place in Friendship house of First Lutheran church, organized in 1644. Rev. Augustus Steimle of New York city will be special speaker at a service of thanksgiving on June 9, and in the evening, in the Bleecker stadium, Albany's new outdoor theater, a historical pageant, "The Wayside Cross," will be presented.

Jewish Union Works for Better Labor Standards

The Union of Orthodox Jewish congregations has set up a permanent committee to work for better labor standards and social security. "Social security," says Rabbi William Margolis of Congregation Ohab Zedek, New York, "is not merely a matter of old age pensions and unemployment insurance. Society can never be secure without the realization that any program for social authority must take into cognizance human values, spiritual values, as well as physical and economic reforms."

English Mission Leader Retires

Nelson Bitton, Home Secretary of London Society, Reaches Age Limit—Honor Tom Mann

(Correspondence from England)

LONDON, April 20.—This week the London Missionary society says farewell to its home secretary, Nelson Bitton. He has been a leader in the work both of his own society and in the cooperation of all the societies both in this and in other countries. Nelson went to China first of all. He has two homes, one in Cambridge and the fen country, the other in China round about Shanghai. He says that they are very like each other, these homes of his. In China he made his mark quickly and to this day he keeps alive his old friendships with the Chinese whom he knew in their youth; some of them have attained high positions in their land. On the breakdown of his health he was sent home to die, but he did not die. On the contrary he began a long service in the home department of his society, and only leaves that on attaining the age limit.

Nelson Bitton is a man with many gifts still far from being exhausted. He writes fine poetry; he has a gift for administration; he is also an excellent preacher. But being his friend, I cannot say more, except to add that great organizer as he is, he has never let it be supposed that a missionary society is a philanthropic society at prayer; he has consistently kept before his people the distinctive gospel to which the church has to give its witness. The L. M. S. will have a place for him among its great secretaries.

* * *

The Death of Mrs. Creighton

Mrs. Creighton, the widow of Bishop Mandell Creighton, the famous historian, outlived her husband by 35 years. She wrote his life, one of the best biographies ever written; she too was a fine historian and knew how to describe the life of a man who desired his epitaph to be, "He tried to write fine history." She was a most loyal friend of the missionary enterprise. To its service she brought a mind rich in knowledge, fearless and realistic. For a long time she was a member of the standing committee of the British conference of missionary societies. She wrote an excellent little history of missions and a life of Selwyn. She was certainly outspoken and could be caustic in her speech; she had a supreme regard for reality and little patience with claptrap or sentimentality of any kind. Yet those who had served with her on councils came to know her generosity and understanding.

* * *

Memorials to King George

There is certain to be a statue to the late king. The site is not yet determined. Some wish to clear away the houses in Old Palace yard and Abingdon street and to make an open space which would command majestic views of Westminster abbey and Henry VII's chapel. For the philanthropic scheme, various suggestions are made, among them national parks, an endowment for medical research and provision of cottage homes for the aged. It will be seen which of the schemes commands most support.

* * *

Tom Mann At 80

Fifty years ago a young labor advocate, Tom Mann, won fame by his fiery addresses. I can well remember hearing him 40 or more years ago quote Amos the prophet of Israel in one of his appeals. There was even talk at that time of his taking orders. At 80 he is still full of energy and no less devoted to the cause of the poor. He is on the left—almost the extreme left—of the labor movement. But all sections of the party were represented at the dinner held in his honor last week. Mr. Attlee, the leader of the parliamentary labor party, and also Mr. Pollitt, the secretary of the communist party, were there. Mr. Bernard Shaw sent his greetings and messages came from workers in Russia and France and other countries. A cheque for £150 was given the veteran who said that he meant still to take part in the battle on behalf of the class to which he belonged. If a man lives to be fourscore years in Britain he is treated with respect and admiration even by those who hate his politics, and Tom Mann, the revolutionary, is today regarded with the pride with which we hail octogenarians.

* * *

And So Forth

The number of mechanically-propelled road vehicles registered for the first time in February 1936 was 32,856. This shows an increase of more than 5,000 over the total of February 1935.

The committee on physical education of the British Medical association has published a report with a number of recommendations. It says, for example, that "instruction in elementary physiology and personal hygiene, as a branch of general science, should be regarded as an essential part of physical education in all schools. These subjects should be taught in a practical way, and should be related both to the gymnastic training and to the periodical medical examination." The committee says that not less than 40 per cent of the population between the ages of 14 and 40 need but do not participate adequately, if at all, in physical recreation or training.

The king addressed a party of Boy Scouts who attended service in St. George's chapel, Windsor, on Sunday. He advised them always to remember the international aspect of the scout movement.

For nine years a committee has been at work trying to simplify the income tax law. The committee held 154 full meetings, but the results, valuable as they are, will not help the ordinary man. The committee describes "income" in terms of 15 classes, and says for our comfort, "Income tax legislation must, by its very nature, be abstract and technical and can never be easy reading."

In discussing how Bunyan would have fared if he had fallen into the hands of a Roman priest, Ilico in the British Weekly says: "There is nothing which a Roman priest can do in a case like Bunyan's that a Protestant pastor cannot and should not do at least as well. But it would, I think,

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be fair to say that Roman priests are trained to do this work and our ministers are not."

EDWARD SHILLITO.

Will Build National Church In Washington

The Methodist Protestants are planning to build a national church in Washington, according to Zion's Herald. It will be called the Lewis Memorial in honor of Dr. Thomas H. Lewis, president of the general conference, preacher and educator. The edifice will cost $80,000 and will house the Rhode Island Avenue congregation.

Northern Baptist Convention to Discuss "Kingdom of God"

The convention theme of the annual meeting of Northern Baptists, to be held in St. Louis May 20-24, is "Seek ye first his kingdom and his righteousness." Themes for some of the sessions are "The kingdom of God is within you," "The kingdom frontiers," "The gospel of the kingdom proclaimed" and "Which way to the kingdom?" Under the last named three "ways" will be considered: "Left through communism," Prof. J. L. Gillin, Madison, Wis.; "Right through fascism," Rev. A. C. Thomas, Fall River, Mass.; "Forward with Christ," Prof. W. W. Adams, Philadelphia. Among other addresses are those by F. W. Padelford, "Seeking education for the kingdom"; Albert W. Beaven, "Stop that retreat" and E. MacNeill Poteat, "Christian youth facing our modern world." Laymen's discussion groups and mission study classes have prominent places on the program. Dr. James H. Franklin is president of the convention.

Dr. Kagawa Addresses Many Thousands in Pittsburgh

On April 27 Dr. Kagawa came to Pittsburgh, and in the forenoon spoke to 2,000 people at the East Liberty Presbyterian church, the Mellon church. He was introduced by Bishop Leonard as one who had taken the vow of poverty. Dr. Kagawa preached the doctrine of love carried into action. At noon he addressed a capacity gathering of young people in East Liberty church, and was hurried from this meeting to the Syria mosque, Pittsburgh's largest auditorium, where an audience of 4,000 awaited him. This meeting was held under the auspices of the Community forum, and for an hour Kagawa interpreted the cooperative movement and then answered many questions. Bernard C. Clausen presided.

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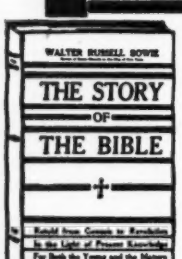

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Kagawa Captures New England

All Groups Impressed by Message of Japanese Leader—Teachers' Oath Fight Will Continue

(Correspondence from New England)

BOSTON, May 1.—The reception of Dr. Kagawa, in a section theologically liberal and socially conservative, was amazing. His vigor, after months of a schedule seemingly beyond human endurance, some days keeping him 11 hours on his feet addressing audiences, and his intellectual versatility, revealed by visits to scientific laboratories and the book of 900 pages on "Soil Microbiology" which he was reading in the intervals between addresses, astonished those who saw him intimately. His own explanation was: "It is a miracle that I was born, that I live, body and soul, an object of God's care in a ruined world." "The common people heard him gladly," 10,000 in Connecticut, 20,000 in greater Boston. A reception committee, waiting at the parlor cars, saw him descend from a day coach. Waitresses and elevator boys were won by the simple kindliness of this "saint of the slums." Amplifiers enabled audiences of thousands to hear him, listening spellbound, though sometimes bewildered by his attempt to treat cooperatives "scientifically" or shocked by his freedom from prudery. He talked in popular vein to Christian Endeavorers, and the next day lectured college girls like a professor. It was his personality that explained the fact of an "influence in his own country which surpasses that of any living person" and called forth the estimates: "For this day, Kagawa means as much in the reconstruction of the world on a spiritual basis as anyone who has appeared in modern times."

* * *

What is Kagawa's Message?

"I believe in the virgin birth, resurrection, ascension and divinity of Christ," Kagawa said, "but I believe in much more." He regards Christ as the consummation of evolution, and finds God in nature, both matter and spirit being his manifestations. But, he insists, our creed is not only to be professed but applied. "I am not a communist, but a Newtestamentarian." "In Japan we took the New Testament as standard of morals. Even Buddhists and Shintoists tried to imitate. In New York, somehow they do not take it seriously." As one practical application, he urged all types of cooperatives. He dined with Edward A. Filene, whose large gift to aid cooperative stores has been recently mentioned in this correspondence, and publicly paid tribute to the man, because he has a "philosophy" back of his gift. Speaking at Brown university, at the very hour when students throughout the country were going out on a "peace strike," he said: "So long as we insist on competitive trade, there can be no end to war. If we put the money expended for armaments into investigation of the food resources of the world, there would be no difficulty in feeding the nations. To have peace, we must have Christian cooperation." As the address proceeded,

enthusiasm rose to fever pitch, and there was prolonged applause.

Similar scenes were witnessed in Portland, Me., Dartmouth college and Burlington, Vt. Fears regarding the finances of the meetings proved needless. In Boston, where $500 had to be paid for the arena, all expenses were covered and nearly $2,000 turned over to Dr. Kagawa, who promptly sent a cablegram ordering the building of a "Boston house" in Osaka, to contain library, classrooms, living quarters for the unemployed, clinic and dispensary.

* * *

Fight Against Teachers' Oath to Continue

Repeal of the Massachusetts teachers' oath law has been defeated in the house, 100 to 88. So close a vote, in the very legislature which passed the law last year, has encouraged opponents of the statute, and they will continue the fight. Bishop Henry K. Sherrill told the diocesan convention of his hope "that the people will soon force its repeal. It is a cloud on the horizon. . . . Some of the world's greatest teachers have been forced to leave their posts. I have gladly taken the oath of allegiance as a citizen; but I would object to doing so in order to exercise my office as a bishop in the church of God." Dr. Sherrill's warning is timely. Already I hear of school teachers who think it prudent not to have pamphlets of the social service departments of leading denominations sent to their homes.

* * *

Three Children Sentenced for Refusal to Salute Flag

Three children in Belchertown, whose parents belong to Jehovah's Witnesses, have been sentenced to a reform school for refusing to salute the flag. Even those who hold that the authorities could take no other course, legally, admit the absurdity and injustice of the decision. A defense committee, whose chairman is Prof. Oliver W. Larkin of Smith college, will carry the case to the supreme court of the United States if necessary. James G. Reardon, commissioner of education, issued a statement: "The Opielouski children are not excluded from public school for reasons of religion, but because they have refused submission to a reasonable regulation, which they mistakenly interpret as an act of worship." But President William A. Neilson of Smith pertinently asks: "Which is more important, the constitutional guarantee of religious liberty or the requirement that little children salute the flag?"

* * *

Another Religious Leader Passes

When Dr. Robert Watson came to the pastorate of the First Presbyterian church of Boston about 12 years ago, he was at once recognized as a reinforcement to every moral cause. His association with national reform organizations at Washington gave him a wide outlook. He was president of the Massachusetts federation of churches from 1926 to 1929. He left the pastorate to become secretary of the Lord's Day league of New England. Characteristically, he took the pastorate of the Brookline Presbyterian church a year ago, when it was in perplexity. At his funeral, on April 27, thronged with former parishioners and friends, Dr. Rex Stowers Clements, of the Church of the Covenant, in which the First church has been federated, and Dr. A. Z. Conrad, Dr. Watson's closest ministerial friend, appropriately conducted the service.

* * *

Signs of New England's Economic Recovery

Last autumn Fred D. Jordan, publisher of the Bangor, Me., Daily News had a social worker investigate unemployment in that city of 29,000. A wood-lot six miles out was purchased and idle lumbermen put to work. The sales of pulp-wood, timber and firewood paid wages of $10 to $18 a week and left a surplus for the committee. A company which manufactures furniture wished to add bassinets, but lacked capital. The employment fund paid wages until the success of the venture, within a month, enabled the firm to assume the whole amount. Thus 35 were put to work. By thus "boosting the smaller industries," the committee has put 280 at work, relieving a total population of 1,400. One advantage of the Bangor plan is that no one has to be listed as a pauper. Records by a social agency are private. Those who thought: "This is another charity job" and loafed, were warned and, if necessary, discharged.

* * *

And So Forth

At the 151st convention of the diocese of Massachusetts, Admiral William S. Sims spoke boldly: "We as a people must understand that peace is priceless. Humanity must be placed ahead of gold. We cannot keep out of war and enforce the

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More and better business is imperatively demanded by the conditions of today. More factory goods and more farm goods MUST be produced and sold through quick turnover if America is to come through into the clear light of prosperity.

Two Reasons Why

(1) Bigger and better industry is urgently required as a fiscal base to carry the growing tax-load—since all taxes are ultimately paid out of PRODUCTION alone and not out of "money."

(2) Industrial expansion is needed to absorb unemployed labor, which will increase mass buying-power and cut down relief taxation.

Blocked by Prevailing Set-up

But industrial expansion is blockaded by the prevailing economic set-up, which forces productive capital to operate between the upper millstone of heavy taxation and the lower millstone of recurrently inflating ground rent. The mere, initial cost of ground alone defeats not only government projects of slum clearance but also private initiative in the erection of badly needed new housing throughout the country—thus keeping a great deal of labor out of work, depressing mass-power to buy goods, and narrowing the fiscal base. The housing illustration is but one of hundreds to the same effect.

Like It or Not

The only way out is to shift the main burden of taxation from PRODUCTIVE CAPITAL to ground values, urban and rural, improved and vacant.

Productive Capital the Goat

Productive Capital, then, is overloaded with taxation and compelled to pay billions for the rental or purchase of ground; while at the same time further tax burdens are proposed by Townsendites, Bonusites, and Share-the-wealthites. Moreover, to cap the climax, the Marxites mistakenly identify productive capital as the central villain of the economic tragedy, and advocate its total confiscation. More and more people are studying the logic of the American economic situation in—

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freedom of the seas, i.e., freedom to make profits out of countries in a death struggle. It is a choice of profits or peace."

The Emergency peace conference, May 18-19, is to be addressed by George Lansbury, British laborite, and others.

E. TALLMADGE ROOT.

Texas Conference of Evangelical Synod Urges Social Action

At the Texas district conference of the Evangelical Synod of North America, held April 27-30 in Waco, the president, Rev. O. A. Meyer, in his opening sermon, stressed the need for social action of American churches, with specific emphasis on labor problems, fellowship with minority groups and world peace. Addresses and discussions were devoted to attacks on nationalism, fascism, militarism, racial discrimination and secularism. Sherwood Eddy's Emergency peace campaign team presented the call to unite peace convictions, and Dr. Eddy also told of his venture in cooperative solution of the problem of southern sharecroppers by the purchase of 2,000 acres of Mississippi farm land to provide homes for evicted sharecroppers. Resolutions were passed endorsing the Emergency peace campaign and to increase the budget of the commission on Christian social action by $10,000.

Methodist Bishop's Home Robbed

Burglars recently ransacked the Methodist Episcopal residence in Washington, D. C., taking silver, according to the Associated press, worth $10,000 but overlooking jewelry valued at $25,000. At the time of the burglary Bishop Edwin Holt Hughes was absent, Mrs. Hughes and her sister being alone in the house.

Dr. William Adams Brown Retires From Union Seminary

The centennial this month of Union Theological seminary, New York, brings to an end the connection with that institution of Dr. William Adams Brown who, at the age of 70, after 44 years as a member of the faculty, retires from active service. The association of Dr. Brown's family with the institution is of long standing. One of his grandfathers, James Brown, was a generous donor to the seminary; the other, Rev. William Adams, was its president from 1874 to 1880. His brother, Thatcher M. Brown, is a trustee of the school. In addition to his teaching service at the seminary in the field of applied Christianity, Dr. Brown has given much time to international and world causes. For many years he served on the Federal council of churches, and has been connected with the World conference of faith and order, and the Universal Christian council on life and work. He is a member of the continuation committee of the former, and has been chairman of the administration committee of the latter. He is the author of 15 major volumes in the field of religion, and has given lectures in China, Japan and Korea. In 1930 he was a member of the international commission on Christian higher education in India.

Hikers Perplex Scotch Churches

Cyclists Also Add to Number of Young People Abroad on Sabbath—Special Services Tried

(Correspondence from Scotland)

WHITLEY BAY, April 24.—Now that spring is here and daylight saving is with us again, one meets fleets of cyclists and troops of hikers emerging from the cities and towns every weekend. Youth has learned to love the out-of-doors, and has taken full advantage of the instalment plan for buying bicycles. It is amazing the number of bicycles that are owned in the poorest quarters of our large cities, but the explanation is that a good bicycle can now be bought for as little as four or five pounds, and paid for at the ridiculous rate of 2s.6d per week. Are these young people who are away from home all day Sunday now lost to the church?

In many cases, of course, they never were really connected with the church, so that they can hardly be said to be lost to an institution to which they never really belonged. But the church through some of its leaders is alive to this fact of youth on the march, and strives both to maintain friendly contact with these lovers of the open air, and to provide services of worship for them. Rev. George Macleod of Govan Old church in the crowded tenement quarter of Glasgow, for instance, has recently reinaugurated his early service for hikers and bikers at 9:30 a.m. This particular service was broadcast on Easter over the national wave length, and being thus advertised will probably be more popular than ever this summer.

* * *

Friendliness Woos Hikers To Church Services

Some of the wardens in charge of the Youth hostels which are springing up all over the country are also very friendly to the church and its cause. Such a warden will come into the common room of the hostel, while talk is brisk and the residents are busy making or consuming their tea, and say, "I've received an invitation from the minister that any of you who want to go to church will be welcome there at the evening service. I'm going and I'll be ready in half an hour." The result of that invitation is that sometimes the whole company attends en masse, and that the church pews reserved for hikers are all filled. In other hostels there is a Sunday evening "sing-song," in the open air if the weather be dry and mild. On one such occasion, the warden at the request of an English lady asked the Scots present to let the "aliens" hear some psalms. Rivalry was born. The English company sang hymns, the Scots psalms, and tunes familiar in the years before carelessness claimed them were recalled to the memory of some who had drifted away from highest things. Sometimes a minister with a large "glebe," or piece of ground, adjoining his manse, will see hikers passing on a Saturday evening and invite them to camp on his premises. His friendliness, contrasted with the rebuff they probably received the last place they tried to stop, and the warmhearted church

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service they attend next day, are real links between a post-war generation and their unknown God.

* * *

Church of Scotland's Membership Suffers Great Decrease

Glasgow presbytery was discussing last month the huge number of names removed from congregational membership at the annual "purging of the roll" each December. Over the whole Church of Scotland, this loss amounted to no less than 100,000 members in the last four years—a truly appalling figure, when it is realized the membership of the church is only 1,250,000. This number represents people who have grown indifferent to church ordinances, plus those who have removed from the district without notifying of a new address or asking for a transfer of membership. One speaker pointed out that the situation is not quite so bad as it sounds, owing to the slackness of many ministers in receiving members who have not bothered to secure a certificate from their former church. Various remedies were discussed. It was suggested that greater care should be taken in preparing people for church membership, so that joining the church would become a more permanent matter. A register of streets and parishes in Glasgow has been prepared (where there are 250 congregations of the Church of Scotland) and is being printed so that roll-keepers can notify the proper church when members are removing to a new district of the city, and a form is being issued on which such a change of address can easily be intimated.

* * *

Form Guild Committee to Foster Church Films

A meeting was held in Edinburgh recently of those interested in forming a Scottish churches' film guild, and a committee has been appointed to make inquiries and organize the guild. At present the only films available for the 16 mm. projectors are the propaganda films of the home and foreign missions committees. There is a real body of opinion in the country that there is a place for the film in the work of the church, and that some effort should be made toward the production in Scotland of films setting forth religious, moral and social truths. The guild will have among its objects the insuring of a steady supply of films, possibly the setting up of a library of films, or the coordinating of various sources of supply available elsewhere. It will be in a position to advise as to the suitability of films, and it may possibly be so constituted as to be able to aid poorer congregations in distressed areas in using such methods. It will keep in close touch with the Scottish council of the British Film institute.

* * *

Annual Distribution of Scottish Honors

The Scottish universities have recently announced the names of those who will receive honorary degrees this spring. The following will be of interest to transatlantic readers: Glasgow, D.D., Rev. Herbert H. Farmer, formerly of Hartford, now of Westminster college, Cambridge; LL.D., Albert Pottle, English professor at Yale, and Dr. Edward K. Rand, Latin professor at Harvard; Edinburgh, D.D., Dr. G. H. C. Macgregor, formerly of Hartford, now professor of biblical criticism at Glasgow, and Karl Heim of Tubingen; LL.D., Edward Lee Thorndike of Columbia.

* * *

Scotch Ministers Will Visit Canada and United States

Plans are well under way for the Presbyterian interfellowship party which is to sail from Glasgow on the Athenia on June 12 for Canada and the United States, returning from Montreal on the Letitia on July 10. The party will be composed of Presbyterian ministers and their wives, who are being granted hospitality in Presbyterian homes in Canada and will be guests of a representative church committee in New York. The itinerary is Quebec, Montreal, Ottawa, Toronto, Hamilton, Niagara Falls and New York. The visiting ministers will occupy local pulpits on the three Sundays they are abroad.

MARCUS A. SPENCER.

Catholic Population in U. S. 20 Million

Here are some interesting statistics concerning Catholics in the United States announced in connection with an exhibit at the Catholic university in Washington which is to be sent to Rome as part of the world Catholic press exhibition: total Catholic population in United States, 20,523,053; number of clergy, 30,250; Catholic publications, 4,661; Catholic missions, 18,344; schools, 10,429; hospitals, 669.

Norman Thomas May Run For Congress

Norman Thomas, twice presidential candidate of the socialist party, will again act as the national standard-bearer of the party if nominated by the national convention, although "for several reasons, personal and political," he would prefer to run for congress. Although he expresses his belief in the "usefulness" of a farmer-labor party "provided it is a mass instrument of the workers," Mr. Thomas declares his doubt that such a party will emerge for the 1936 campaign.

Catholics Plan for Summer Vacation Schools

Plans are being made by leaders of Catholic education to care for 300,000 children who are expected to attend 6,000 religious vacation schools during the coming summer. Lay instructors are being trained to render efficient service at these schools.

Bishop Schmuck of Wyoming Dies

Rev. Elmer N. Schmuck, Episcopal missionary bishop of Wyoming since 1929, died in Laramie April 29 following a heart attack. From 1911 to 1923 Bishop Schmuck was rector of St. John's church, Minneapolis, and from there went to St. Mark's church, Denver. For four years he was secretary of the field department of the Episcopal national council.

Dr. and Mrs. Morrison Sail for England

On May 5 Dr. Charles Clayton Morrison, accompanied by Mrs. Morrison, sailed from New York for England. He will return to America in about six weeks.

Death of E. E. Snoddy, Disciples Educator

Dr. Elmer E. Snoddy, minister of the Disciples of Christ for 48 years, and a professor in the field of interpretation of sci-

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ence and the Bible for nearly 50 years, died in Lexington, Ky., on April 20, at the age of 72. Dr. Snoddy had taught in Transylvania college and the College of the Bible since 1914. He was a professor for many years in Hiram college, in Ohio.

Catholic Laymen's Retreat Movement In Chicago Conference

The sixth national conference of the Catholic laymen's retreat movement will assemble in Chicago June 27, 28. Archbishop Francis L. Beckman of Dubuque will personally lead a group of 100 laymen to the conference. There will also be contingents from St. Louis, Detroit, Cleveland, Little Rock, Boston, New York and other leading cities.

Protestant Churches in Decline, Says Statistician

At a meeting in New York of the Association of Statisticians of American religious bodies, Charles J. McCollough, vice-president of Babson's statistical organization, said that Protestant churches are "running down hill." In 1921 the Protestants gained 1,710,000 new members by confession of faith whereas last year they added only 990,000. "Our studies," he reported, "would seem to indicate that Protestant churches in America are suffering from inertia and lack of sufficient interest." Mr. McCollough reported that in 1934 the Methodists came first in new members gained, 210,475 being added; Baptists second, with 161,720; Lutherans third, with 101,118. Other figures presented indicated that in 1934, 49.07 of the population belonged to churches, that 80 per cent of church gifts came from persons over 50, and that 8 per cent of those listed as belonging to churches were deceased.

Pope Pius on Motion Pictures

Expressing his views on the struggle to cleanse motion pictures in an address before the congress of the International federation of the motion picture press at the vatican, Pope Pius XI took opportunity to praise the work done by Catholic women of Switzerland and the American legion of decency to raise the standard of motion picture entertainment. He commended the French and Italian delegations which had proposed a resolution asking for morally clean and artistically better pictures. "We cannot but desire and hope," he said, "that their sentiments will be heard and applied everywhere, for we cannot think of the cinema without thinking also of millions of young boys and girls who go to the cinema and often see exhibited there in most attractive guise things that are insults to everything that is beautiful, most delicate and most honorable in the souls of the young."

Kagawa and Rufus Jones Lecture at Colgate-Rochester Seminary

"The Christian Brotherhood and Economic Reconstruction" was the theme of Dr. Kagawa's lectures on the Rauschenbusch memorial foundation at Colgate-Rochester seminary in mid-April. The spring convocation and alumni week at that season brought a record attendance of alumni to its sessions, at which Dr. Rufus Jones was also a speaker. Dr. Jones, lecturing on the Ayer foundation, considered the theme, "The Testimony of the Soul," and his several lectures were entitled "The Recovery of the Lost Radiance," "Inward Religion and Moral Action," "The Fundamental Nature of Religion" and "That Much Abused Word, Mysticism." The class in drama presented a play commemorating 100 years of Christian work in south India. The alumni dinner brought together many members whose graduation dated back through 50 years.

31 States Aided by Social Security Board

To date the Social security board has approved public-assistance plans in 31 states and the District of Columbia, including 29 state plans for aid to the needy aged, 18 state plans for aid to the needy blind and 17 state plans for aid to dependent children. It is estimated that these grants will provide assistance to 528,649 needy aged, 18,750 needy blind and 142,878 needy dependent children during April, May and June. The federal contribution toward the care of these persons in all states whose public-assistance plans have so far been approved by the Social security board is expected to be more than 14 million dollars for these three months. The federal allotments to the states pay half of any amount, not in excess of $30 a month to an individual, which the state grants to needy persons 65 years of age or over and to needy blind, provided these aged or blind persons are not inmates of public institutions.

Roy L. Smith Heads California Anti-Saloon League Body

The California Anti-saloon league has elected as president Rev. Roy L. Smith, of First Methodist church, Los Angeles. He succeeds Bishop Locke. Twenty-one church and educational organizations have united with the league in promoting a campaign against liquor on both educational and legislative lines. Effort is being made to place an initiative on the November ballot to take liquor control from the state board and to enact a local option law.

Catholics to Open New School of Social Work

Rev. Louis J. Gallagher, president of Boston college, Catholic school, announces that a new school of social work will be opened next fall under the auspices of the college. "The need of trained social workers," Father Gallagher said, "and the inauguration of a school of social work under Catholic auspices, is a pressing responsibility of an institution like Boston college. The growth of federal, state and local agencies will call for the best type of training. . . ."

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The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Country Beyond

(Paul Kelly, Rochelle Hudson) (Fox) Typical Mountie stuff of the frozen north—furs, guns, heavy villains, he-man heroes, heroine in peril and St. Bernard dog all-important. Scenery fine, action tense, acting adequate, and falsities pass unnoticed.

For A and Y: Fairly good. For C: Perhaps.

Ex-Mrs. Bradford

(William Powell, Jean Arthur) (RKO)

Delightfully amusing detective-murder-mystery with deft comedy dominant over thrills. Ex-wife, an engaging mystery addict, merrily helps and hinders her amateur-detective medical ex-husband to final solution and happy remarriage.

For A: Very good. For Y: Excellent. For C: Probably good.

I Married a Doctor

(Pat O'Brien) (1st Natl) Excellent adaptation of "Main Street" with fine character values and intelligent comedy. Vain efforts of city wife of country doctor to bring culture to his town make very human drama and lead to equally human conclusion.

For A: Interesting. For Y: Good. For C: Little interest.

Murder on the Bridle Path

(Gleason, Broderick) (RKO) Leisurely little mystery that rambles comfortably and amusingly to solution by Helen Broderick more than by cocky but dumb inspector, Jimmy Gleason. No extravagant thrills but quite sufficiently puzzling throughout.

For A and Y: Fairly amusing. For C: If it interests.

Things to Come

(All English production) (UA) H. G. Wells' vision of super-civilization to come after our present one is annihilated by modern war, masterfully screened by Alexander Korda. Masterpiece of compelling spectacle, colossal sets and absorbing action. Unique to date.

For A: Outstanding. For Y: Thrilling. For C: Mature.

Three Women

(USSR production, ample English titles) (Amkino) Exceptional Russian film of strong human appeal, notably acted, free from usual propaganda. Three girls rise from slum squalor and benightedness to war heroism. Merits outweigh slow tempo and overdone closeups.

For A: Notable. For Y and C: Little interest.

Till We Meet Again

(Herbert Marshall, Gertrude Michael) (Para) Notably good spy-story of world war. English hero and Austrian heroine as enemy spies, but deeply and genuinely in love. Thrilling romance, never tawdry, finely staged, acted and directed in perfect balance.

For A and Y: Fine of kind. For C: Hardly suitable.

Times Square Playboy

(Broadway Playboy) (W. William) (Warner) Ultra-rich playboy's wedding with cabaret singer nearly thwarted by well-meaning country friend. (Same as Some Towners, first "all-talkie," 1928.) Mostly lively fun, but overplay of wealth and overdone dialogue and action detract.

For A: Fairly amusing. For Y: Perhaps. For C: Hardly.

Best Recent Films for Family:

Timothy's Quest
Too Many Parents
Little Lord Fauntleroy
Captain January
Mr. Deeds Goes to Town
Rhodes, the Diamond Master

Films of Special Interest for Adults:

The Country Doctor
Tale of Two Cities
Story of Louis Pasteur
The Great Ziegfeld
Voice of Bugle Ann
The Moon's Our Home

BOOKS RECEIVED

The Readers Bible, edited by Charles A. McAlpine. Coverdale Bible Press, New York.

Who Shall Teach Our Children? A Discussion of the Parochial School Question, by K. W. Strzelec. Central Publishing House of the Reformed Church, Cleveland, O., $1.50.

Negro Musicians and Their Music, by Maud Cuney-Hare. Associated Publishers, Washington, D. C., $3.25.

Fiasco in Ethiopia, by Wynant Hubbard. Harpers, $2.75.

Mixed Company, by Eleanor Mercein. Harpers, $2.50.

The Story of Our Constitution, by George L. Knapp. Dodd, Mead, $2.00.

Paul Before Caesar, by Irving G. Roddy. Judson Press, $1.00.

Creative America, Its Resources for Social Security, by Mary Van Kleek. Covici, Friede, $3.00.

Biblical Literature and Its Backgrounds, by John Robertson Macarthur. Appleton-Century, $3.00.

Dividends for Citizenship, by J. L. Dobbins, Suttonhouse, Ltd.

Oscar Wilde Discovers America (1882), by Lloyd Lewis and Henry Justin Smith. Harcourt, $4.50.

The Problem of Right Conduct, by Peter Green. Longmans, $1.75.

The Great Galilean Returns, by Henry Kendall Booth. Scribners, $2.00.

Group Leadership, by Robert D. Leigh. Norton, $2.50.

This Day, by Louis Zara. Bobbs Merrill, $2.50.

Film and Theatre, by Allardyce Nicoll. Crowell, $2.50.

Poems, by Ellen Burns Sherman. Mitre Press, London.

Anti-Semitism Yesterday and Tomorrow, by Lee J. Levinger. Macmillan, $2.50.

War as a Socialist Sees It, by Norman Thomas. League for Industrial Democracy, 112 East 19th St., New York, 5 cents.

Under the Axe of Fascism, by Gaetano Salvemini. Viking, $3.00.

Learning the Truth, Studies on the Bible and the Church, by H. Lincoln MacKenzie. Abingdon, 35 cents.

A Political and Cultural History of Modern Europe, by Carlton J. H. Hayes. 2 vols. Macmillan, $10.00.

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